

WORLD OUTLOOK

MARCH 1964



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WHILE I'M ON MY FEET

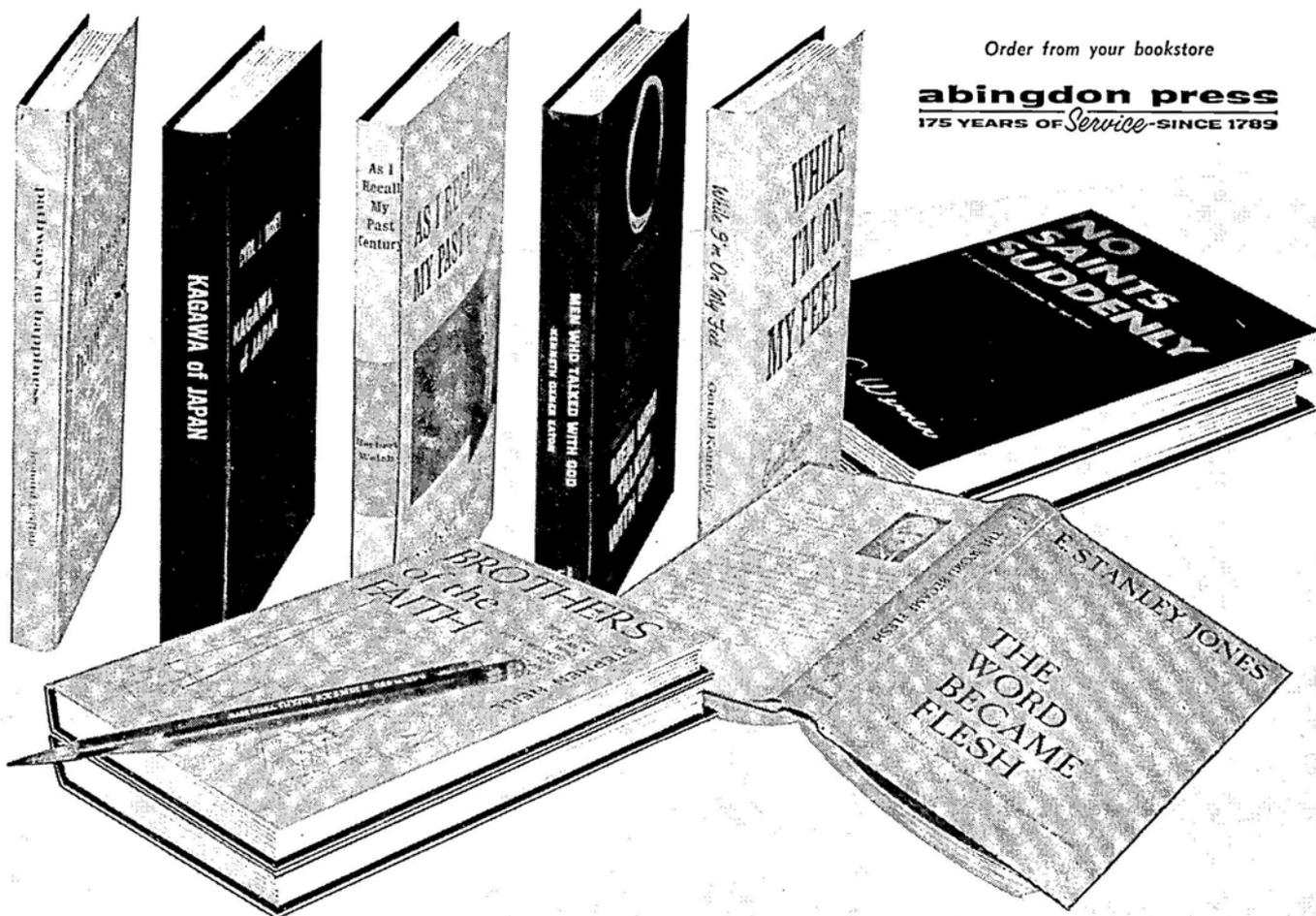
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"HALLELUJAH TO THE CROSS" IN AFRICA

What a thrill it was to share in the Founders' Day program at Old Umtali, as the choir sang "Hallelujah to the Cross."

Whether in the complex situation at Old Umtali, or in the needy rural area surrounding us, we are thankful to have a part in the ministry of our Lord.

Surely this is the day to be in Africa, to proclaim God's message of redemption and reconciliation.

As I talk with prospective candidates for the ministry, or with students eager to have a place in the next class, I rejoice that such an honor is given me.

TOM CURTIS AND FAMILY
Old Umtali Methodist Center
Private Bag P-7024
Umtali, S. Rhodesia

"SOME THINK JESUS WAS AN AMERICAN"

The school authorities said, "Remember that Japanese students know nothing about the Bible. Some think that Jesus was an American."

I have been asked to increase my hours at Kochi University and to teach a course in the Bible and its influence upon literature. This is a tremendous opportunity to share the truths of the eternal God.

More demands have been put upon the twelve of us (ministers) who are trying to meet the needs of fifty thousand people in our area.

We are grateful to each of you for your continued prayers and gifts.

NORM AND ALICE PARSONS
80 Ushioe Shin Machi, Kochi Shi, Japan

DEACONESS STORY MADE TO SPARKLE

It was a refreshing experience to see how Miss Elizabeth Lee made the story, As Among the Methodists, sparkle. [Copyright, Woman's Division of Christian Service, 1963.] It is well done, and would, I think, inspire realistic people to enter the important work of a deaconess. It has history in it, but not for the sake of history, and this is always refreshing. I hope the book has great success.

EMORY STEVENS BUCKE, Editor
Abingdon Press, 201 8th Ave. South
Nashville, Tenn.

SURENDRA AND THE DIGNITY OF LABOR

Standing with a dignified air of self-confidence, young Surendra had charge of a part of a school program. He is a student, short of stature and dark of skin, coming from the manganese mining camp of Ukua. Surendra is deeply religious, and as assistant to the house-father, has some power and control over the other boys. But in addition to his assistantship, he works for three hours every morning before school with pick and shovel, whitewashing brush or other tools. He is doing the unbelievable in India—working his way through school.

Light bulbs and electricity come to the ancient lands of the East from Western nations. But there is another value that this awakening giant land needs from across the oceans—belief in the dignity of labor. So Surendra and our other hostel boys work as they learn. Entering the hostel at 6 a.m., a visitor will find the boys already sweeping out the rooms and cooking breakfast. After school, groups of boys weed in the garden, transplant rice in the fields, or help in building work.

On Saturdays children wash their own

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COVER

Jesus with crown of thorns, from an African Passion Play

JOHN P. TAYLOR, FROM WORLD COUNCIL OF CHURCHES

clothes. Some of the boys are appointed as barbers to cut hair from the 100 heads, and others are appointed to take care of the kerosene lamps daily. It is a wonderful thing to have on hand all the time a work force of a hundred boys.

R. V. MARBLE
Baihar, Balaghat
M.P., India

PERCENTAGES IN THE CONGO

Only three per cent of Africa students have opportunities for high school education, whereas the world average is eleven per cent.

The world average for opportunities for higher education is five per cent; whereas only .02 per cent of African students have this chance.

Fifty per cent of the students and faculty who are studying in the United States from abroad are Christian. This is very encouraging when we consider the very small minority which the Christian church represents in the countries from which these students come.

We solicit your continued support of the church and its program overseas.

JOHN AND MARY JANE HUGHLETT
B. P. 780, Luluabourg
Republic of Congo, Leopoldville

PRIMARY ART PROGRAM IN RIO

A Rio newspaper carried a front page report of Bennett's Primary Department fiesta and graduation, calling it of high artistic and spiritual level.

This program centered around the history of the arts. It began with scenes of primitive man making cave paintings, and included exquisite scenes on art.

The highlight of this program was a Christmas play, which included poetry. It was written by a primary girl, and was staged by the author and her classmates. The play terminated in a scene representing a grand Christian church. Here all can appreciate the value of the arts as they are brought before the light of Jesus Christ.

LORA LEE BROWN
Colegio Bennett, Marques de Abrantes 55
Rio de Janeiro, Brazil

PRAYERS AT CHRISTMAS TIME

One of the faculty members at Aoyama Gakuin University has translated into Japanese Baillie's book, *A Diary of Private Prayer*, calling it *Morning Prayers, Evening Prayers*.

This book has long been a favorite with us. At Christmas time we gave copies to Bible class students.

GEORGE AND RUTH PARROTT
2 Wakagi-cho, Shibuya-Ku
Tokyo, Japan

MILES OF SCHOOLS IN RHODESIA

As school managers our work here is involved in supervising, staffing, and supplying the 28 schools which are situated in an area running 40 miles in each direction from the mission.

The schools vary from well-equipped, modern schools (grades 1-8) to small three-teacher schools where the children may sit on the floor. Some buildings have mud walls and thatched roofs, while others are of brick, with corrugated iron roofs.

Fifty percent of the teachers are those who have had schooling up to 8th grade, but no formal teacher-training. Nevertheless, some are excellent teachers, with years of experience.

The other fifty percent have had two years of teacher-training after attending eighth, tenth, or twelfth grades. Quite a number of teachers

are furthering their education by correspondence study.

CLAGETT AND PATRICIA TAYLOR
Mrewa Mission, P. O. Mrewa, S. Rhodesia

CHRISTMAS BOXES IN INDIA

One year our teachers and school children had the joy of sharing for Christmas, in a new way. The District Commissioner's wife made an appeal for gift parcels for the "Jawans." We asked the children to bring whatever they could.

Many of our school children are poor and have little to give. So we were pleased when they thought up and prepared 131 gift boxes. Each box was prettily decorated with cards. The children wrote a letter for each box, assuring the Jawans that we are thinking of them, and praying for them.

Into each box we put a copy of one of the gospels, or of the Sermon on the Mount.

CAROLYN E. SCHAEFER
Holman Inst., Agra, U.P., India

MARCH OF PROGRESS ON SWEETWATER CIRCUIT

The church at Pleasant Hill has grown during the past year. Whole families have been added to the membership.

The young people have made an outstanding contribution. Three young men from the Methodist Youth Fellowship were members of the sub-district Christian Witness Team. The theme for our November sub-district meeting was "Jesus Christ—the Way."

The New Hope-Browder M. Y. F. also is making an outstanding contribution. There are three girls on the Christian Witness Team.

The Lord's Acre on the Sweetwater Circuit has brought great returns, and all were overjoyed.

Blue Springs, a church with only 28 members, raised, on one acre, enough peppers to bring, \$537.41; and on one-half acre enough sweet potatoes to bring in \$105.00.

The proceeds from the Lord's Acre project were dedicated at a charge-wide Thanksgiving service.

GAYNELLE MILES
1211 N. Main St.
Sweetwater, Tennessee

EASTER MUSIC IN PERU

During Holy Week the choir appeared for the first time in new aqua robes. The members of the Woman's Society were justly proud of their handiwork in the creation of these vestments.

On Easter morning three choirs presented a musical service of praise of the living Christ. Thirty voices in two-part harmony rang out "Jesus Christ Is Risen Today."

A local radio and television station provided time for a thirty-minute broadcast and two telecasts during the week. This was the first time a choir from an evangelical church had sung for a television audience in Peru. And the program director asked the choir to come again.

THE DASSINGS
Colegio Andino de la Iglesia Metodista
Apartado 45, Huancayo, Peru

NEW COURAGE AT EASTER TIME

I know you hear many stories about Africa, and that you must wonder what to believe. Perhaps you are wondering if the message of the gospel is getting across to people, in these days of anti-everything.

At times we wonder, too. But when we see Holy Week services well attended, and a glorious sunrise service led by young people of the Methodist Youth Fellowship, we take on new courage.

On the Sunday after Easter, fifty people were received into the church.

BARNIE A. HIGGS
Old Umtali Methodist Center
P. B. P. 7024, Umtali, S. Rhodesia

EASTER WEEK IN MALANGE

During Holy Week early services were conducted by teams of station workers in fourteen nearby villages. All the older students and the staff members of the training center participated—a total of 300 participants.

The theme for the week was "The Christian Life."

The week was climaxed by a special dedication service on Easter afternoon. What a profitable week of spiritual growth!

LOYD SCHAAD
C. P. 9, Malange, Angola, Africa

BRAZILIAN CHOIR SINGS "CHRIST AROSE"

The celestial strains of "Ressurgiu" (Christ Arose) coming from the darkness at dawn on Easter morning right outside one's window is an exultant experience. It never became tiresome singing it either, as the choir of our church sang it 22 times in homes all over the city.

We sang outside the windows of very poor homes, and some more stately. Some homes were right in the center of town, and some on the very outskirts on dusty roads. We sang at the window of a man who has been a cripple for 50 years, yet he is a radiant Christian.

The choir at our Methodist Church in Franca has been doing such singing for several years and will continue, because the choir members receive a great blessing while being a blessing to others.

When the sun comes up we go quickly to a home of one of our members to have a Brazilian breakfast of hot milk and coffee, with freshly baked bread, and butter.

THE GARRISONS
Caixa Postal 201
Franca, Est. Sao Paulo, Brazil

MISSIONARY PIGS, GOATS, AND CATTLE IN THE RYUKYU ISLANDS

Through the work of the Rural Center people are becoming aware that the church is concerned with the whole life of mankind.

Saanen and Nubian goats are being raised for goat herd improvement. The Landrace pig has been introduced for breeding purposes. Hereford cattle are being introduced for beef herd improvement. The poultry cooperative, begun by twelve men of Heishin Church, has made a very promising beginning.

THE RICKARD FAMILY
300 Arakawa, Ishigaki-shi, Yaeyama
Ryukyu Islands

MAMA SHEKA LEADS IN CHRISTIAN WAYS

Mama Sheka is a good Christian and a leader in the church. She was the first lay preacher in the church.

She has reared her children in the Christian way of life, and now they are church leaders in their own communities.

When a grandchild died, some villagers tried to persuade Mama Sheka to return to the old customs of idol worship, but she refused.

Mama Sheka takes a special interest in aged people, often caring for them in her own home. Her Christian deeds are observed by her people.

There are several Mama Shekas in this country. The church in the Congo could not go forward without them.

EDITH MARTIN
MMCC, Lodja, B. P. 226
Rep. du Congo-Leopoldville

Some Considerations on the Place of Women

The Board of Missions is proposing putting its entire mission program (both General and Woman's Division programs) under a Board composed of equal numbers of men and women.

It is not a new idea. At the formation of the Board of Missions nearly a quarter of a century ago there was equal participation of men and women in the general missionary divisions. It was dropped within two quadrenniums.

It is reborn in a different time. In that time woman's mission work was separate. Now it is to be united with the general into one work.

In the new plan some things are bound to happen. One is that the women will be more likely to attend all meetings than will the men. One reason—not the only one—is that the women have more leisure to attend. Another thing that is going to happen is that most women on the Divisions are going to know the work in greater detail than do the men. That is the way they have been used to work.

Another thing is that sooner or later some one is going to say that the women are running the Board of Missions.

We do hope that the Board of Missions and the church as a whole will be undismayed by this cry.

In the first place, it will not be true. In the second place, the very accusation suggests that this is a deplorable state of affairs, when it may not be so at all. In the third place, it may cause persons who were scary about the whole idea to vote to change the idea of equality (more or less) of numbers, and throw the Board composition back on the idea of merit.

Men and women both are bemused by this word "merit." Merit usually consists in having innate ability that has had a chance to develop and to be recognized. Many women have developed their abilities to an amazing extent in Woman's Societies, but they have not had nearly the chance to have these abilities recognized as have men.

We do not know why the church seems fearful, from time to time, of woman's influence. We hope that in

this new board structure it will stifle its fears until we see how proposed plans are going to work.

Jewish—Christian Encounter

We read from news of the recent meeting of the Commission on World Mission and Evangelism that plans are being made for an ecumenical study center in Israel to help bring about "a true Jewish-Christian encounter."

The words are rather unfortunate since Jews and Christians have been encountering each other for centuries. But the idea behind the words is one that should have been in effect for many years.

Fortunately, both Jews and Christians do not need to wait for the outcome of the study before they cooperate, and before they have discussions on the deepest theological level. We hear that some such discussions are going forward now. We look forward to the results of such discussions.

Catholics "Observe" at the Mexico Conference

We are grateful to the press office of the World Council of Churches for its report on some of the comments of the Roman Catholic observers at the recent Mexico City meeting of the Commission on World Mission and Evangelism.

It says that the observers agreed that "observers have an important ecumenical role, and it is a very active one, because to observe, listen, and to understand are very active verbs. . ."

They also agreed that the most encouraging development was "far more the questions asked than the answers formulated."

According to Father Thomas F. Stransky of Rome: "These questions reveal a realistic awareness of the church's mission in a changing world. They are the questions that God addresses to Roman Catholics, not just to Protestants and Orthodox."

Father Mejia, a biblical scholar at the Buenos Aires faculty of Theology, felt that "the Mexico City Conference was conceived and realized as a common reflection on Holy scripture."

The chairman of the Conference and the members of the various sec-

tions constantly referred to the biblical theme expounded at the beginning of the working day.

" . . . Such fidelity to the word of God undoubtedly is of primary importance for the ecumenical task. A Roman Catholic can only rejoice in this, Father Mejia commented."

Special Seminars—May to September

Amongst the hordes of people who will be coming to New York City to attend the World's Fair there will undoubtedly be a goodly percentage of Methodists.

The Methodist Office for the United Nations (777 United Nations Plaza, New York City) is already planning seminars for visitors who wish to visit the Church Center for the U.N. and tour the United Nations.

These seminars are scheduled for one-day and two-day sessions, beginning May 11 and ending Sept. 11.

The seminars are being offered as a special service of those arms of the church which jointly maintain the Church Center for the U.N.—the Board of Christian Social Concerns, and the Woman's Division, Board of Missions.

"One Great Hour" On March 8

Sunday, March 8, is a time for dedicated dollars to show up in Methodist churches. At that time we will join with other Protestant denominations and the Eastern Orthodox churches in the sixteenth annual observance of the special appeal to conscience known as "One Great Hour of Sharing." The overall goal is \$17,988,351.

For the persons and the projects depending upon the generosity of church people this offering will mean bread for the hungry, shelter for the homeless, clothing for the destitute, and many other ministries.

The dollars will flow into the work of Methodist Committee for Overseas Relief, Crusade Scholarships, National Missions, and Ministry to Servicemen Overseas.

The appropriate scripture for this appeal is in *Matthew 25*, where the King says those revealing words:

"I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: . . ."

Grist for General Conference

Constitutional issues more basic and far reaching than any that have arisen since the formation of The Methodist Church twenty-five years ago will come before the General Conference in Pittsburgh this spring.

Unification with The Evangelical United Brethren Church, a step widely approved and a natural development, involves adoption of a new constitution. Searching criticisms and possible amendments of the proposed plan of union are to be expected and are in order. The joint commission has done excellent work, but the proposed step, simple and straightforward as it seems to be, involves the basic law of the church.

Proposals for the abolition of the Central Jurisdiction are not new, but they come before this General Conference in a new and more favorable setting. Much has happened in the last four years, and this General Conference cannot escape the obligation to do what it can at this time to advance the cause of justice, equality, and Christian brotherhood both within and without the Methodist family.

Another area in which legislation of global significance must be considered is that which concerns the structure of the church as a worldwide communion in a day of revolutionary change. A strong request that provision be made for the organization of autonomous churches has come from consultations held by the Board of Missions in Africa, Latin America, and Asia. There is nothing new to Methodists in the concept of autonomous affiliated churches such as have existed for nearly thirty years in Japan, Mexico, Brazil, and Korea. There has not been a new autonomous church affiliated with American Methodism since unification, however, and it is important that provision be made for the orderly development and establishment of autonomous churches wherever they may be needed.

The plan of union with the Evangelical United Brethren calls for a Council on Ecumenical Affairs. Some such recognition of the responsibility of the denomination in its relationship to sister communions and to the burgeoning ecumenical movement is one of the major tasks before this ex-

ceedingly important General Conference. It would appear that a great deal more time will be needed at Pittsburgh than has usually been set apart for the quadrennial meeting and that those who have the responsibility of making the decisions are standing in the need of prayer.

The Promise of Easter

There are times in our lives when the central affirmations of the Christian faith have a deeper meaning for us. Nothing changes outwardly; it is just that events or our own psychological state causes us to have a fuller awareness of assurances that we may have taken a little for granted. It might be said that we more fully claim the Christian truths.

Easter, 1964, seems like such a time to us. This has been in many ways a somber and tragic year that we have come through. All years are somewhat grim these troubled times but it is the nature of mankind that something so potentially disastrous as the Cuba missile crisis of year before last does not strike us so deeply as the death of one man—when that man is a John F. Kennedy or a John XXIII.

The deaths of these men and others, such as Medgar Evers, cause us to ask with particular fervor the age-old question of mankind, "Lord, why do the righteous perish?"

The answer that comes back to us once again is that of the cross and resurrection. This is not simply a matter of life after death. Skeptics accuse Christians of peddling eternal life—pie in the sky when you die. If this accusation is true—and it must be said that we often act as if it were true—then the Christian hope would be an easy and cheap thing. But it is not true because Easter is about much more than living or dying. Easter is about sin and redemption; about the quality of life and death rather than the bare statistical facts. As Bishop James K. Mathews put it:

"Our crucified Lord enables us to understand the cruciform nature of all human existence, and he endows even the most senseless event with cosmic meaning. But the Christian is not allowed to speak of crucifixion without speaking also of resurrection. This can only be realized by our embodying, as living sacrifices, that which was embodied by the one who

was slain. That is to say, we are to confront life and the world with a new openness, a new awareness of our true identity and responsibility as a nation, and a new readiness to acknowledge the validity of every human being."

And so we see the pattern of the Christian promise revealed in Easter. For Easter is both an assurance and a model. Through Christ's power, we are freed to live redemptively; through His life, death, and resurrection, we are shown how to live redemptively. And thus it is that the righteous do not live and die in vain. Therefore, the undeniable agony and suffering of the world become a part of the cosmic drama and the Easter promise leads us to the great joyful shout,

"Christ is risen! Hallelujah!

Hallelujah! Christ is risen indeed!"

What Is a Missionary?

We are often asked if the day of the missionary is over. We always say, "No, and it never will be." The reason that the question persists is that we have not yet been able completely to define what the role of the missionary is in the new mission situation of the churches today. To a certain extent, this inability to be precise is commendable since the definition of a missionary is partially something to be experienced rather than defined.

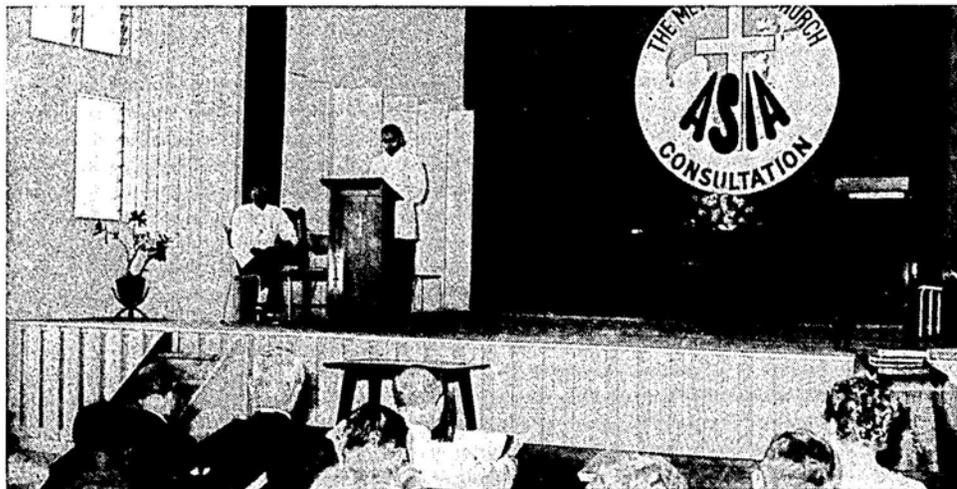
Beyond this, however, a working definition of a missionary must be agreed upon to prevent confusion. Perhaps the Asia Consultation made a beginning. They said, in part,

"The missionary is one of God's people who crosses geographical frontiers to live and work in areas different from his own. The relationship between the missionary and the people is first of all a personal one. . . . The missionary is not merely one who raises funds for the church, nor is he merely one who represents the interests of the Board of Missions. The presence of the missionary should be in such a manner that he does not block the expression or the growth of the responsibility of the national in the church. . . . We believe that the missionary is a symbol of the ecumenical church in a meaningful manner. It is not merely symbolic existence but active involvement, which points to the reality of the ecumenical nature of the church."

WHAT PATTERNS FOR METHODIST CHURCHES AROUND THE WORLD?

The question of autonomy for Methodist churches around the world was a central topic of debate at the Asia Consultation of The Methodist Church, held in Port Dickson, Malaya, last December. It is a subject which is more and more coming to the fore. This article, analyzing possibilities before Methodism, is adapted from a speech given by Dr. Jones, associate general secretary of the Division of World Missions, at the Asia Consultation.

By TRACEY K. JONES, JR.



Consultation secretary Elia Peter of India addresses the Asia Consultation.

THE past twenty-five years have seen radical changes in the world in which we live. In 1939 when the Methodist union in the United States took place, it would have been impossible to predict the fantastic world transformation that was to come. The factors which brought about these changes were many. To mention a few—there was the worldwide struggle for equality and human dignity, the atomic era, the end of colonialism, the rise of communism, the resurgence of the ancient religions and the emergence of the World Council of Churches and more recently the East Asia Christian Conference. In spite of these dramatic upheavals the General Conference of The Methodist Church for over twenty years has not with real seriousness critically reexamined the structure of its worldwide organization. We are today watching the Roman Catholic Church participate in such a reexamination of its own life and structure. Many feel that the General Conference must do so as well. The Commission on the Structure of Methodism Overseas has initiated some preliminary studies and proposals will be going to the General Conference outlining the issues that the Commission

feels the General Conference should consider. Some of the issues are outlined in this paper. My purpose is to open up the discussion. No one has any final knowledge as to what course we should pursue. It is not up to Americans to resolve these questions for the churches in Asia. But the issues must be faced. My task is merely to provide the springboard from which you can dive into the discussion.

The Present Pattern

It might be wise to quickly review our present worldwide organization. Since 1940 the General Conference has been related to three different types of churches. There is first the *Central Conference*. These conferences are an integral part of The Methodist Church. They include the Central Conferences of South East Asia, the Philippines, Southern Asia, Africa, Latin America, Scandinavia, Germany, Central and Southern Europe, and the Provisional Central Conference of Pakistan.

Side by side with the Central Conferences are the *Autonomous Methodist Churches* of Korea, Mexico and Brazil. At one time their relationship to the General Conferences of the U.S. Methodist

Churches, North and South, were the same as the other central conferences. However, with the blessing of the respective General Conferences, these three areas became autonomous in 1930.

The third type of church with which the General Conference has had intimate ties are the *United Churches* of Japan and Okinawa. The first was a creation of the early 1940's bringing together the Methodists, Presbyterians, Congregationalist and thirty-one others. The second came after the Second World War, uniting in Okinawa the Methodists, the Presbyterians and the Salvation Army.

As we look at these three types we need to remember that the Board of Missions in New York, with the full approval of the General Conference, has made no distinction between these churches. There have been no favorites. The two divisions of the Board directly concerned have considered themselves as intimately involved with the autonomous church in Korea as it has with the Central Conference in the Philippines or the United Churches in Japan and Okinawa. The same has been true in Latin America. As much prayer, energy, money and life has gone into the Methodist Churches of Brazil and Mexico as into the Central Conference areas of Argentina, Peru, Chile, Bolivia and the others.

The Ferment of Change

During the past five years in Asia, Africa, Latin America, Europe and in the United States there has been a growing conviction that the time has come to more carefully examine these three patterns. All have their own integrity and validity. In each system there are strengths and weaknesses. But the questions we have to ask is this: in the age into which we are moving are all equally valid? Are there any signs that the Holy Spirit is leading in any one direction? We dare not be doctrinaire or seek easy answers to what are complex issues. Therefore, it would be both foolish and wrong

to expect we are of one mind. But I think on reflection we will all agree that we cannot remain where we are. The pressure of the Gospel and the changes in the world are leading us into new relationships.

Let me illustrate:

—One has only to recall the present political crisis between Malaysia and Indonesia to recognize how precarious is the present South East Asia Central Conference structure. How long can a bishop resident in Singapore administer the Methodist Church in Sumatra? Recognizing the urgency of the situation leaders in Sumatra are struggling with the painful issues of autonomy and what this might mean for their life.

—In Burma a similar situation is developing. Among Methodists there is a growing conviction that some kind of merger should take place between the Methodists in the northern part of the country (British affiliated) and the other branch in the south (which is a part of the South East Asia Central Conference). It may result in a new autonomous Methodist Church of Burma.

—The pressures are also apparent in India and Pakistan. The creation of the Church of South India, the existing United Church of North India, and the deep division within the Methodist annual conferences over the North India United Church proposals are barometers that, whatever the value of the present pattern, new structures are struggling to be born. In Pakistan the annual conferences have voted to explore the possibility of creating a United Church with the Presbyterians and the Anglicans.

—In the Philippines a new situation may soon confront the Methodist Conferences and the Board in New York. Over the years Methodists and Evangelical United Brethren have worked in the Philippines. Following the last war the United Brethren became a part of the United Church of Christ in the Philippines. The Methodists did not join. The problem is this: In the United States the Methodist Church and the Evangelical United Brethren may merge. If so, it will mean by 1968 a new Board of Missions representing both churches. The new Board will have no alternative but to work out direct relationships not only with the Methodist Church in the Philippines but with the United Church of Christ.

—A final illustration in Hong Kong. In another 36 years the leased territories of Hong Kong which make up 386 of the 392 square miles of the colony goes back to the mainland of China. What kind of Methodist Church are we trying to create? Its long range future will be tied in with the mainland churches? When Hong Kong is once again under Chinese

control, what kind of Christian church will be there thirty-six years from now? Is it realistic to think of it being an integral part of a church whose strongest base is in the United States? Anyone knowledgeable about the dynamics of Chinese history, whether Communist or otherwise, would want to raise questions as to the wisdom of such an organic relationship to an outside body.

Africa.

The trends towards change are not limited to Asia. The Liberia Annual Conference of The Methodist Church has formally requested an autonomous status. They feel that in the new Africa autonomy is essential if the Church is going to be effective. Similar developments are taking place in Southern Rhodesia. An initial church union plan has been drawn up, which might in time bring the two branches of Methodism in Southern Rhodesia into one church. British Methodism has gone further. They are encouraging all churches to become autonomous. The Methodist Churches of Ghana and Nigeria are already autonomous. The Methodist Churches of Sierre Leone, the Ivory Coast and Kenya will soon be.

Latin America.

We are facing similar developments in Latin America. The Methodist Church in Cuba will in all probability request an autonomous status at the forthcoming General Conference. The largest Methodist Churches in Latin America are already autonomous (Brazil and Mexico) and there are discussions under way for a possible United Church in Uruguay. Jose Miquez, the Principal of the Theological School in Buenos Aires, writes that the Roman Catholic Church is experiencing a profound renewal in Latin America, and Protestants had better be alert to the speed of change and its requirements on their life if they are to "dig deep" in the years ahead.

Europe.

The Central Conferences in Germany, Central and Southern Europe, and Scandinavia have felt particularly close to the American churches in their sister Central Conferences. For justifiable reasons, they have feared being submerged by the Lutheran state churches. However, as far as Germany is concerned, the merger of the EUB and Methodists would bring into existence a church in Germany with a constituency of some 200,000 which should be strong enough to stand on its own feet. In Eastern Europe the Methodist Churches in Poland, Hungary, Yugoslavia and Czechoslovakia have since 1946 been operating for all practical pur-

poses as autonomous churches. In recent months there has been some relaxation, but Bishop Sigg, the bishop of that area, has reminded us that the whole area must be treated as if it were already autonomous.

The United States.

American attitudes are also changing. American bishops, ministers and laymen are increasingly uneasy about our present world structure. Many are traveling. They are recognizing the danger that Western ecclesiastical power can intentionally or unintentionally dominate the churches of Asia, Africa and Latin America. At the same time they are concerned lest the American church become too nationalistic. In the past we have seen the ugly head of flagrant nationalism in the church and we do not want it repeated. This fear of nationalism in the church is one of the major criticisms against the Blake-Pike proposal which would bring into one church the Methodists, Presbyterians, Episcopalians, and the United Church of Christ. There is an openness in the American branch of the church to move out into new directions if they can see more clearly just what that direction should be.

Two Issues.

What we see as we look around the world is the ferment of change. What does it mean? What is God trying to say to us? There may not be agreement at some points, but I think there would be agreement at two.

The first is that the present structure of The Methodist Church cannot in all honesty be called a world church. It goes far beyond many other Protestant churches, but it still does not measure up by any realistic standards to what a world church should be in the contemporary world. When one sits through a General Conference these contradictions become apparent. Ninety-five per cent of the General Conference business deals with American problems. The overseas delegates occasionally speak, but when they do it is usually considered an interesting interlude from the more serious business when the American delegates struggle with their issues. Overseas delegates find themselves in the odd position of voting on such issues as American universal military conscription, and it is usually a shock to Indians, Malaysians and Filipinos to learn that the Army, Air Force and Navy chaplains on the platform are "their" chaplains.

The contradictions carry over into the ecumenical movement. In meetings of the World Council of Churches, the Methodist delegates from the Central Conferences sit in the sections marked,

"The U.S.A. delegation." All of us are now sufficiently self-critical to see that what we have is not in reality a world church but a carry-over from the nineteenth century. This organization has made a creative and powerful contribution to the world mission of the church. The vision of the past cannot but put us to shame. Yet the hard facts are that the present structure is not adequate today. The fact that so many see this as a basic issue is a real sign of hope.

There is a second issue. It is more controversial than the first. It is the difficult problem of trying to understand whether the Holy Spirit is leading the Church to an organic world organization or towards autonomous churches. What really is the meaning of our time?

Is it towards the United Church pattern? If so, should not Methodists in the United States move towards a merger with the Presbyterians and Episcopalians?

Is it towards autonomous Methodist Churches? Methodists do have a common inheritance. Do they not have something to share with the whole church? Why would it not be possible to conceive of a family of autonomous Methodist Churches, seeking in their nation close ties with other denominations, and yet on a world scale living in close fellowship with other Methodist autonomous churches?

Or again, is the direction towards a new kind of a world church a new pattern that might resolve some of the contradictions in the present system?

Everything is fine as long as we do not have to decide between the alternatives. But when we do it is a painful experience. We have been attempting to discover the thinking of American Methodist missionaries. Our findings are not conclusive. For three years a questionnaire has been given to the missionaries on furlough. They were not asked to sign their names. The following are the answers of 300 odd missionaries to the question: How should overseas Methodism be organized in the future?

	1961	1962
1. In favor of Central Conference pattern	3%	3%
2. In favor of Autonomous Methodist churches	18%	10%
3. In favor of united churches	52%	61%
4. In favor of U.S. as a Central Conference	7%	8%
5. Multiple answers or failure to answer	20%	18%

The important point I think to note is the uneasiness about the present Central Conference pattern as a viable one for

the future. This may be a reaction to the contradictions in the present worldview of the General Conference, or it may be a genuine conviction being registered that the churches of Asia, Africa and Latin America must move in new directions, either towards autonomous Methodist churches or united churches in each country.

Five Possibilities.

What then are some of the possibilities open to us?

(1) *Continue as we are.* We can, if we wish, continue the present structure with the six American jurisdictions, the Central Conference, and our ties with a few autonomous and united churches. The chances of remaining where we are run high for the simple reason change comes slowly and it is hard to move a big church off center. We could argue that the system works tolerably well and to date we have had no clear light as to other alternatives. Some might even say that the present unrest will be of temporary duration. Eventually the emotional reaction to colonialism will die down and it will then be recognized as a good thing for churches in Asia, Africa, and Latin America to be an integral part of the General Conference even if it has to be American-oriented.

(2) *A Centralized World Church.* Or again, we could try to create a more rational and consistent world church. This might be done by imitating the Roman Catholic church. There is no question but that the Roman Church has been able to create a virile, flexible, supranational church. If we were to move in this direction, it would call for one council of bishops, an international board of Missions, an international board of education, one judicial council, etc. In such a tight organization we would be able to eliminate any distinction between overseas and America, and it might provide the basis for a true world church. But even if it were wise, is it really possible? Ten out of every eleven members of the present "Methodist Church" are Americans. If the new world church were organized along the lines of a representative democracy, would not the Americans dominate of necessity? Furthermore, realistically speaking, would a church of ten million members be willing to turn over to a General Conference organized along any other lines the power to determine its life? Or again, if we moved in this direction, what would it mean for the ecumenical movement, and where would it leave the autonomous churches of Korea, Brazil, and Mexico and the United Churches of Christ in Japan and Okinawa?

(3) *A Limited World Church.* A more

realistic possibility would be to move in the direction of a limited world church. This would mean that the six or five American jurisdictions would become a Central Conference. Thus the American church would have the same status as the Central Conferences in Asia, Africa, Latin America, and Europe. The role of the General Conference would change. It could meet anywhere in the world. Its task would be to deal with issues of a worldwide nature. This would mean that much of the present power of the General Conference would be put into Central Conferences. The Central Conferences of the U.S.A., Africa, Asia, Latin America, and Europe would determine their own lives, determine the number and elect their own bishops. Each would have their own Council of Bishops. The American bishops would have their council as would each area. They would meet separately. There would then be a Conference of Bishops of the General Conference that might meet once in two years or every year to deal with the broader questions governing church life and the world. There would be many problems to work through, but the alternative is a viable one. But what would we be doing? Does it not follow that what will eventually strengthen a vigorous worldwide church will in time undermine ties with autonomous or united churches? And conversely, what will strengthen a fellowship of autonomous churches will in time undermine a strong worldwide church? Are not the two in the long run mutually exclusive?

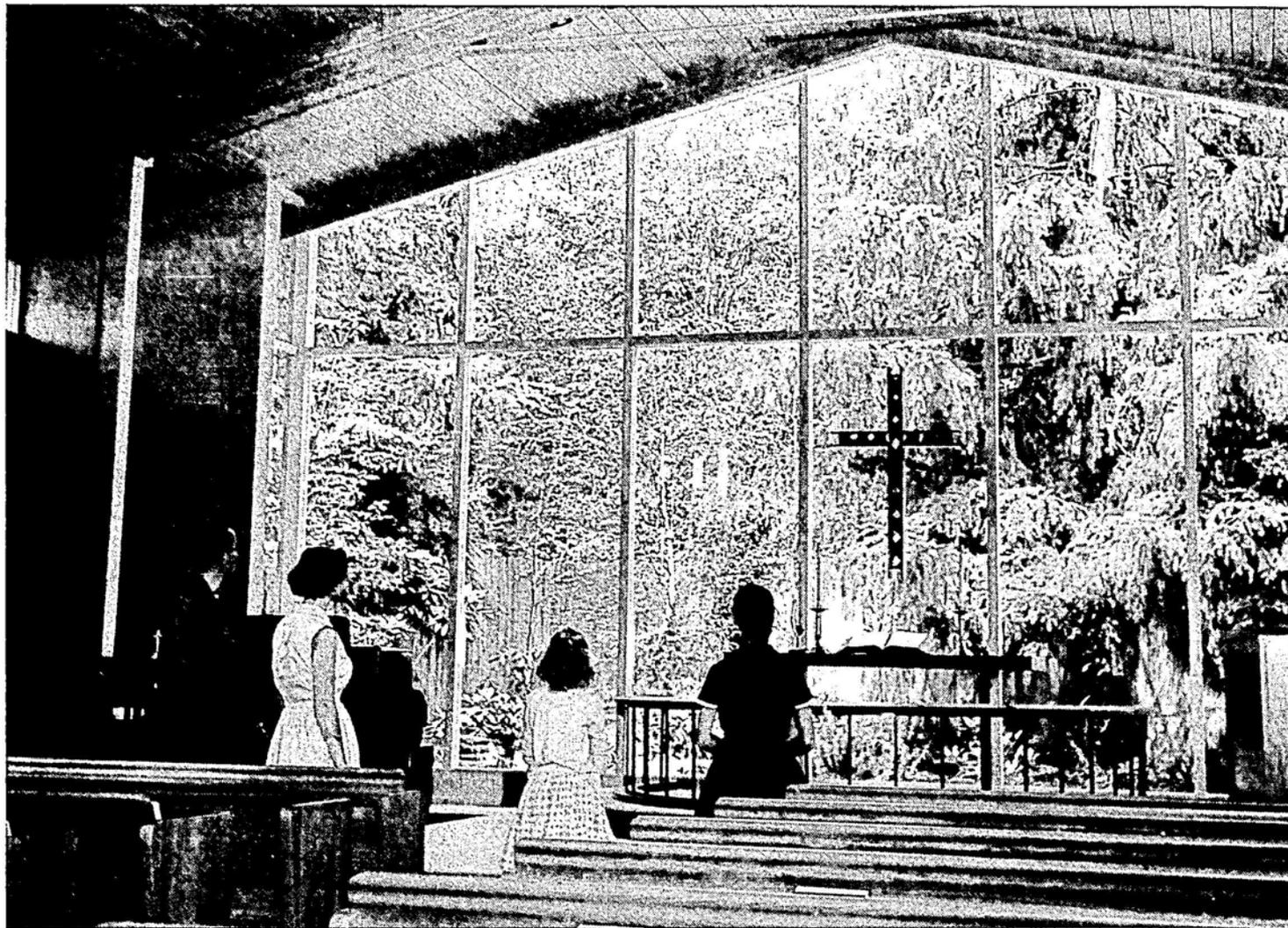
(4) *Autonomous Methodist Churches and*

(5) *United Churches*

The fourth and fifth alternatives would be to encourage the development of autonomous churches. They might be Methodist churches as in Korea, or united churches as in Japan. Those who favor these alternatives believe it is in keeping with the political and religious trends of the world in which we live. They feel that a new release of missionary energy is needed, and that this will come as churches assume the full responsibility for their life. They believe that the present central conference pattern is intolerable as a long range alternative and that the creation of a world church with the possible domination of the American segment is neither possible nor desirable. But can we be sure that this autonomous pattern is the "wave of the future"? Is this the time when we should encourage churches that might become too closely identified with their nations? Are there ways that can be found to provide an intimate world or regional fellowship that will protect against the danger

(continued on page 50)

Is Our Church Building Program



Togo Fujihira

"We can seek to analyze our reasons for building. Surely the church building should be an expression of the meaning of religious experience."

WHEN a yellow light is flashing we slow down to observe conditions. For twenty-three years I have been a student of our church building program and I see some yellow lights I wish to consider with you.

There is the light evoked by the critic of this building program. For my part I distinguish between the critic and the prophet. The critic judges anything by his standards. Some are severe, cavalier, captious and minute in their assaults. The criticism centers on the church as an institution and the church building as a symbol of the institution. Some say reform is possible only outside the institution, even as they receive support from it. I think there are too many voices that want the church as an institution to wither away in the vain hope that the faith can be propagated by individual

testimony. Certainly every Christian should bear witness to his faith each hour of the day as he works, shops, dines and relaxes.

What are these critics saying? In the "Upper Room Disciplines" these questions are raised: "In placing stress on buildings, have we left undone the weightier matters of love, justice and mercy? Do we consider the worth of the church in terms of plant value; the quality of the clergyman in terms of salary and size of membership? A rash question—but would removal of all church buildings be a 'crowning glory' for us today?" It is interesting to observe in this connection that several hundred church buildings were destroyed in the last war and then rebuilt. In reconstructing the Cathedral at Coventry, England, the bomb-wrecked nave remains as a shrine and the

German President contributed toward the new building.

Another critic (Gibson Winter in "The Suburban Captivity of the Churches") states it thus: "The nominal members are willing to contribute to buildings that will ennoble their local communities; they are much less willing to contribute to benevolences for others or to provide ministries in remote places. . . . The explosion in denominational construction has found ready support in middle class ranks so long as the buildings are limited to their own community. Such buildings are monuments to middle class consumption."

There are critics also of the quality of our modern church edifices. Dr. T. M. Taylor, Professor of Pittsburgh Theological Seminary, thinks that the church, an institution which until the Renais-

an Embarrassment?

Both the amount and quality of church building in the United States have been severely criticized. Dr. Murphy, executive secretary of the Section of Church Extension of the Division of National Missions, examines both these criticisms and the church's building program and comes up with some suggestions.



"... The church, an institution which until the Renaissance had been recognized as a patron of the arts, has erected a higher proportion of monuments and monstrosities to house its activities than any other comparable institution in society."

sance had been recognized as a patron of the arts, has erected a higher proportion of monuments and monstrosities to house its life and activities than any other comparable institution in society. Let us thank these critics for these flashing yellow lights.

More important, to me at least, are the yellow lights of the prophet. The prophet considers (mistaken or not) his standard to be the will of God. He thinks of himself as delivering a divine message. He is oblivious to the reaction of his contemporaries. He is disowned and persecuted. Amaziah, the priest of Bethel, reported Amos to Jereboam. Jeremiah was beaten by Pashur.

When we consider Christ, the greatest of the prophets, we know that he was critical of the religious hierarchy of his day. He taught in the synagogues

and the Jerusalem temple. When he recognized the temple as the center of Jewish life he saw that it was prostituted by the religious leaders. Paul even brought Gentiles into the prohibited area of the holy place. By the time of the writer of the book of Revelation it could be stated that no temple would be found in the New Jerusalem. Well, the temple of Herod was destroyed in A.D. 70 and John was speaking of the things that were to be. The prophets proclaimed doom on the worshipers of the temple instead of the God of all men. Of course, the Christian sect was persecuted until the time of Constantine. Eventually the church prospered in lands, buildings and wealth.

What then do we see as we examine ourselves at this pause?

We can seek to analyze our reason for building. Surely the church building

should be an expression of the meaning of religious experience. That experience is derived from our understanding of God and His relationship with man. As Christians we interpret God's relation to man through His revelation in Jesus Christ. For those in the reformed tradition this revelation becomes known most authentically through the Bible as interpreted by Christ's disciples. It is rooted in a tradition and made new by each generation. Basically, the church is the body of believers in Christ—those in process of becoming Christians.

The church has become the organized institution for transmitting this revelation. It holds a treasure in its hands.

Early the church found that it needed a home for the body of believers in which it could renew the inspiration of Christ's revelation and commune with

God. The home of the human family has enshrined its spirit and reflected its glory. The same is true of the church building. It is the home of the family of God. Without a church building, a separate and distinct edifice devoted entirely to the protection and preservation of the forms of worship, education and fellowship, no body of believers can hope to hold intact its united existence. The church building is the landmark of the kingdom of God. What the church surely believes about itself and its function must be the deciding factor in the building of the home for believers.

Another factor is whether the believers sacrifice to build for themselves or whether others (kings or governors) do this for them. The three Jewish temples were built for the people, except that the second (Zerubbabel's temple) had the aid of the people as well as neighboring countries. In the sale of the richly ornamented temple of Solomon the succeeding political leaders found the means to buy off invaders. The religious leaders did not nourish in the people a true meaning of God's worship—a veil shut Him out.

Another discipline these caution lights might engender is the study of our present building program. The record is there to behold. During recent years The Methodist Church in America has expended about one third of the total amount raised for all purposes on local church building and debt payment. For the decade ending May 31, 1963, the amount was \$1.625 billion. The value of local church property increased from \$1.511 billion in 1951 to \$4.070 billion in 1963. Of course, a part of this increase was occasioned by inflation as local leaders have sought appraisal of local church replacement value for insurance purposes. The church building boom has been general in Protestant America and the Methodist percentage of the total has decreased from a high of 21.7% in 1948 to less than 10% in 1963. Can the church afford such a capital expenditure?

The total giving for all purposes increased from \$75.6 million in 1940 to \$598.6 million in 1963. During the period membership increased from 7,360,187 to 10,234,986. The rate of annual increase in total giving varies from 2.71% (1961) to 27.59% (1945) when the Crusade for Christ was projected as a churchwide financial effort. The increases in total benevolent giving have been greater. It is clear that benevolent giving is not depressed during the present building boom. Indeed, it rose from \$11.5 million in 1940 to \$98.2 million in 1963. It is recognized that giving is related to the state of the national economy as well as to the benevolence impulse of the people.



Methodist Prints, by Tope Fujihira

“... When we propose a capital expenditure for the local church we should consider the needs of others.”

Certainly Methodism must invest in its local churches if it is to provide the strong base from which to launch its programs of nurture and outreach.

In considering the building expenditures we should distinguish between the investments in new congregations and the rebuilding of existing churches. It is true that local churches will debate a nominal increase in benevolences for hours and then approve a major campaign for twenty times the amount for local building needs. Certainly we should not condemn this. It is a necessity of normal growth.

But are we good stewards when we do only this? Let us recall the caution lights activated by the critics and prophets.

What then should we consider? I have some suggestions. We should distinguish between current budget and capital expenses. Most of us fear a recurring item of budget. To be sure we must expand the current budget for benevolences—the amount for others contrasted to ourselves. After that when we propose a capital expenditure for the local church we should consider the needs of others. I suggest that we add to the financial plan for ourselves an amount of fifty percent additional for others.

On the face of it that will frighten some people. They will say, “Impossible, we can't do that!” Do you ask my reason for suggesting this? They are numerous and persuasive to me.

- (1) This is what Methodism has sought as an ideal from the beginning.
- (2) Many annual conferences and episcopal areas are now projecting their programs on this basis.
- (3) Many local churches have done this very thing, to their own spiritual enrichment. This is in cases where there is no special conference or area program.
- (4) Financially there is no question but

that our people are able and willing to undertake such a program when properly challenged. Methodists gave to the church \$598.6 million last year. This is a token. They saved (on the average) twice the amount they gave to the church, and paid in personal taxes an amount equal to four times their contribution to the church. Therefore, all we ask is that more of us consider doing what some are already doing.

How would one go about finding worthy causes for such a beneficence? That is easiest of all.

Well, if a local church needs projects they could consult with their district superintendent, district board of missions, general mission board and bishop. These groups are burdened with unmet needs. I really think we should consider dividing some of our existing churches and disburse the membership using lay leadership where necessary under the counsel of a pastor. Some of them are housing for research study groups in the local parish (maybe a residence), church schools in unserved areas, new congregations to serve in isolated rural areas, struggling sister churches in inner city areas, migrant groups, trailer camps, Methodist groups overseas, the reserve of The Methodist Investment Fund, and many others too numerous to catalog. These projects could and should be intimately related to the initiating church (let us not call the giving church). This is something of the idea of the Advance Specials program, you know. Actually, we are followers of our Lord related to one another in the intimacy of concern. Some have more of this world's gifts (money) than others, but we are all convinced that money has no meaning apart from its use.

Well, this is the message of the flashing yellow lights as I see it. What do you think?

WHY *Travel?*

Travel abroad by Americans is reaching a new high. What does this reflect, besides affluence? Dr. Quimby, an experienced traveler, gives us reasons why Christians should travel.



Publifoto

"No one who has ever visited this wonderful orphanage (Casa Materna) can ever forget it. After such a visit, missions moves up from a mere duty to an abiding joy and delight."

THIS is the day to travel. More people are going overseas this year (1964) than ever before, and for different reasons and from various motives. Travelers are usually divided into four general groups—(1) those in government or diplomatic service; (2) missionaries and welfare workers; (3) the military, army, navy, or air force; and (4) general sight-seeing tourists. These general tourists number about a million a year. The armed services have either directly or indirectly related to their effort perhaps two million in personnel, their families, or supporting agencies. The American business community has overseas representatives to the tune of more than 25,000 and there are nearly 30,000 missionaries and welfare workers. This makes a grand total of nearly four millions, all citizens of the United States, now living or serving or visiting overseas. Besides all this, there is now an effort on the part of our government to bring a significant number of general tourists from various countries to visit this land, to become acquainted with us and to see how we live and go about our work. The beginning of this influx has already started and more citizens from other lands than ever before are now visiting in the United States. This new phenomenon means that travel has taken on a new importance.

Bishop Gerald Kennedy says, "Traveling for the minister is a necessity. From the time I took my first tour of Europe on a bicycle, it has been clear to me that a man who is called to preach the gospel must know more than his own land and people. There is simply no substitute for saying, "I was there." Most of the narrow fanatics have never seen the people or the countries they rave against with such passion. Traveling in Russia, for example, gave me an even greater horror of the communist tyranny, but it gave me a deep respect for the Russian people. It is important that we learn how to hate an evil system and love its victims."

But many people travel from either wrong or inadequate reasons. When some people go abroad, judging by their actions, their main purpose seems to be to test and examine all the fine liquors provided by the various lands. One man told me that, on his recent trip, he liked Germany best because he enjoyed the beer gardens with their good beer, popular music, and engaging atmosphere. There are many people who go overseas chiefly to eat. They sample every famous restaurant in Paris, London, Berlin and Rome, and in the cities in between. They try to become gourmets and on their return boast loudly about what they ate, and where and when. Often people travel

just to visit the world famous beauty spots and there are many of them and they are most worth while. No man can stand in Sainte-Chapelle Chapel or at the grave of the Unknown Soldier in Paris without being deeply moved. One simply cannot look upon the glorious majesty of the high Alpine peaks without being stirred. No man can go through the remarkable Scottish War Memorial in Edinburgh or stand at the grave of the Unknown Soldier in Westminster Abbey without being stirred to the very center of his being.

There are many, however, and we hope their number may increase, who travel mainly to understand other peoples and to make their acquaintance and to build bridges of understanding and fellowship across national borders. Many travel to get a better grasp on their art, literature, and history and this is excellent and of infinite value.

But Methodists, both ministers and laymen, should travel because The Methodist Church today is a world church and we need to know our world far better than we do. We must not live isolated lives because we are now a part of the world Methodist fellowship and we have representatives in some seventy or more lands outside the United States.

Here are a few reasons why Methodists, both ministers and laymen, should travel, not merely for the sake of going places and seeing things but to become better acquainted with the needs and opportunities which are opening for society all over the world.

We are a world church. We could easily come to know personally some of the leaders in other lands by inviting them to visit us here or by our going to visit them there. Methodists—some forty million of them around the world—are rapidly becoming “one people” as Bishop Garber has reminded us, but we can never know them if we do not meet them.

Our missionaries are everywhere (almost) in nearly every area of the world. Many people give perfunctorily to missions. They give out of a sense of duty, or with little or no enthusiasm. Think what fresh understanding and joy and excitement would come to a man who personally visited some missionaries or mission stations. I recall one visit with a group to Casa Materna, Naples, Italy. We drove through the slum section of the city where we saw many huts and hovels with people living in indescribable misery. But suddenly our bus turned through a gate and we were on the campus of Casa Materna. There were tall palm trees, spacious green lawns, lovely walks and attractive flowers, but most important were the half a hundred chil-

dren who walked down the steps from the main building and began to welcome us in songs and dances as they gathered around. Their black hair, shining faces and radiant spirits, we can never forget. That evening these children took us by the hand and led us to the dining room for supper with the entire Casa Materna family. As they did so their fingers were entwined with ours and our hearts opened up to their hearts as well. Although no one asked for a penny, one man gave a hundred dollars as a sponsor for a child for a year, another took two children, a school teacher took another, and the entire group shelled out gladly and with enthusiasm all the ready cash they could spare and left a sizeable offering for the school. It was a complete transformation of attitudes, and personal interest went into high gear at once. No one who has ever visited this wonderful orphanage can ever forget it. After such a visit, giving to missions moves up from a mere duty to an abiding joy and delight. It is the personal touch that makes all the difference.

I presume more prayers are offered for “peace in our time” than perhaps for any other cause. But most of us know, when we stop to think seriously about it, that peace will come only as we work for it, understand the issues and the problems and build bridges across the chasms which separate one people from another. It is most difficult to make peace with strangers, but comparatively easy to enter into agreements with friends. Who was it who said that “enduring peace is based on fellowship and understanding.”

A Christian should travel to discover for himself how important peace really is. I shall never forget the deep revulsion against war that welled up within me as I walked across the Ghetto in Warsaw where every building for nearly a mile square had been leveled to the ground. Only one or two ugly towers remained standing in that once densely populated and beautiful region after the bombardment had razed the city to the ground. As we walked across the Ghetto, the odors of the decaying bodies underneath came up and assaulted our nostrils. War is something other than seeing a beautiful flag unfurled in the breeze; it is more than a patriotic holiday and a contingent of American soldiers marching along all handsome, erect, precise, to the tune of stirring music. But you never forget what war is when once you stand in the Ghetto in Warsaw, or visit Dachau in Germany. Here you see war in its true and awful perspective, and you hate it with a righteous but furious hatred. You cannot visit other lands and see the frightful devastation of war without

knowing full well that a great deal more of knowledge, understanding, and friendship will have to be developed before peace will ever come to bless mankind. When you travel, you see how imperative peace really is.

Christians ought to travel not merely for curiosity and sight-seeing but for deeper purposes as well. It may be that Christians may once again provide the spirit and fellowship which will hold the world together. Methodist ministers are technically called “traveling preachers.” It is natural therefore that they should travel as much as possible, and as early in their ministry as can be arranged, and most preachers can do it if they make long-range plans for it. Of course ministers ought to visit the Holy Land. That is a “must” for the alert preacher. To visit the Holy Land will give the average preacher a new insight into the Bible, provide him with impressive illustrations, and help him to make the Bible come “alive” in a new way for his people.

Ministers may well urge their members to travel and they ought to confer with them and guide them so that they may be sure to see the important people, visit worth while places, and discover the highway over which future progress is likely to go. It is just as important for a minister to give guidance to his people who are about to travel as it is for him to counsel with a young man about to enter college. Many churches are now finding it a wise investment to take a share and make such a trip possible for their minister. The assistance they can readily give will bring dividends back to them in many unsuspecting ways. Their minister will return with a new vision, will share important disclosures with them, and will interpret the deeper meaning of history and current events. He will keep them closer to world conditions and the great realities of today. The entire trip may be relived with the congregation until they actually feel that they have made the trip with their minister.

The American should travel, among other reasons, to correct or improve the image of the United States which he will find in many places. Thus to travel is not only an opportunity and a great delight, it also carries with it an important responsibility. The image of the United States overseas has suffered much in recent years and definitely needs to be improved. Every American citizen who goes overseas, for any reason, becomes at once the representative of all America. Every tourist is an unofficial ambassador for the nation. In Warsaw I saw an American soldier walking down the street, and some passers-by noted his



"The armed services have (serving overseas) either directly or indirectly related to their effort perhaps two million in personnel, their families or supporting agencies." Servicemen relax on Okinawa.

uniform and remarked, "There goes the United States." For all practical purposes every American overseas becomes the representative of the entire nation. Whatever he does, or says, the attitudes he assumes and the overt acts he performs become to those people, a suggestion of what one hundred eighty millions Americans are like. The conduct of the tourist overseas is always watched more closely than it is at home and it is of utmost importance that his conduct be of the highest order at all times. The casual conduct of the average tourist may do more to reveal the true character and quality of our American life than any number of excellent official ambassadors or pronouncements. Tourists ought to feel it a distinctive honor to worthily represent their nation abroad and should make every effort to improve the image of our nation in the minds of the people visited. That explains why we have always called our tours—Methodist Good Will Tours. On top of everything else we always make a serious effort to avoid criticism and to create good will.

It is important to live a Christian life at all times. This may not sound very exciting but the demonstration of your character and purpose, both in business and in leisure, may count for a great deal

more than appears on the surface. An overseas friend told me recently he was impressed with the sincere Christian influence of one American. I asked him how this man compared with the fine missionaries he knew. He replied, "Oh, we expect the missionary to act like a Christian. After all, that's his job. But this man doesn't have to." This is voluntary testimony that the life of the lay Christian is often very impressive.

One does not need to follow the ancient slogan, "When in Rome, do as the Romans do." Many feel that to curry favor with those they meet, they need to hide or keep covered up their deep religious feelings. But this is not so. An American ambassador in an Eastern country was invited to an important conference one Sunday at 11 A.M. The man replied that he could not come at that hour because that was the time of his morning worship. Could another hour be fixed? The official was glad to comply and another date was agreed upon. But this simple incident made such an unusual impression that it was told widely in the circle of that country's government and among diplomats from other lands. It had a powerful effect. Very often the official embassy staff is happy to cooperate. Once in Damascus I asked the

privilege of holding a Sunday morning worship service in the Chapel of St. Paul, where tradition says he was let down in a basket and escaped. To my surprise the request was accepted, arranged for, and the entire embassy staff asked the privilege of coming to our worship that morning. It proved a delightful experience for everyone. One can always be gracious and firm at the same time and it will win added respect for Americans and the nation as a whole.

In the light of these considerations, the new world conditions, and the new developments, travel becomes one of the most important disciplines of the day. It is the forerunner of the new age and it may have a guiding influence as to whether our world goes into the future headed for peace and cooperation, a richer and more blessed life, or whether we turn back to the jungle with a release of all the baser passions of mankind, or perhaps nuclear annihilation. Travel, if rightly used, can be of great value to the individual Christian, to the Church, and to the world at large. If we are to save the world through the gospel, it is important that we know our world far better and understand more clearly how to present the Christian message so that it may have relevance and meaning.

A street scene
in downtown Mexico City.

the view
from
MEXICO
CITY

By ARTHUR J. MOORE, JR.



WCC Photo

MEXICO CITY, at an altitude of over 7,500 feet above sea level, is one of the highest major cities of the world. The altitude manifests itself to the visitor in a number of ways—easy fatigue from overexertion, a peculiarly piercing quality of the sun in the thin atmosphere (leading easily to headaches) and the ability to see great distances on a clear day.

It was this last quality that the organizers of the meeting of the Commission on World Mission and Evangelism, held December 8-19, must have had in mind when they chose Mexico City as the site for the first full meeting of the Commission following its creation as a result of the integration of the International Missionary Council and the World Council of Churches, completed in New Delhi in 1961. For the purpose of a meeting like this, bringing together some two hundred people from around the world, is to get a clear, long view of the current mission scene. Under the title, "God's Mission and Our Task," the participants struggled to get such an overview of what the Christian mission is at the present moment.

And Mexico City itself was useful in this struggle. This was the first time that a major worldwide ecumenical meeting has ever been held in Latin America and the setting reinforced some insights from

other areas of the world. The delegates and speakers from Latin America were unusually strong. Emilio Castro, a Methodist pastor from Uruguay, set the tone of the meeting in his opening sermon. He said:

"We are here surrounded by the new fact of secularism. Is it of God or is it of the devil? Does it belong to God's doings in the whole of humanity, or on the contrary is it the clear human negation that refuses to recognize the rights of God? And if at least it were a clear phenomenon, classifiable, with defined characteristics, that would aid our decision. Yet, not so. Not even that help is given us. In it we find good as well as evil aspects, similarities to and refusals of the traditional forms of our faith. What to say to the secular man, and how to say it? The anxiety of the Church in the great city, when it observes the excited coming and going of men in contrast to the polished mannerism and the manifestation of human artificiality of the Sunday congregation, is paralyzing anxiety. Should we be satisfied with being the religious touch on the contemporary man's secular life? Or should we lose all distinctive marks and involve ourselves with man in his secularity, risking ourselves with that which is entirely unknown?"

"How are we to look at the resurgence of modern nationalisms? To what extent

are these signs of God's working in history, awakening the peoples to their national responsibilities? To what extent are these expressions of humanity's turbulent spirit, always with the tendency to divide, pointing out our incapacity to understand? To what extent is the Holy Spirit working in the resurgence of the new nations, notwithstanding the hostile attitude that some of them may take toward the missionary endeavour? To what extent is God's interest different from the interest of the Church which believes itself to be fulfilling God's mission?"

These questions (and the last question, in particular) hung over the meeting during its duration. Part of the reason for this was the fact of Mexico City. This giant, bustling metropolis, with its sharp contrasts of old and new, wealth and poverty, piety and indifference, made it impossible to sweep these questions under the rug. It provided a dramatic backdrop for the talk of revolution which was so prominent a feature of the meeting. It provided discreet hints of the tension within Protestant churches in Latin America.

This tension within churches in Latin America was mentioned by many people from the area. Protestantism has had a phenomenal growth in Latin America and now has a well-established if minority position in society. Too often,

however, Protestantism has emphasized an individualistic pietism which effectively cut persons off from real participation in society. It became in effect an escape from what was regarded as a corrupt society. To many of the delegates at Mexico City, the traditional position of Protestantism in Latin America was symbolized by the Sara Alarcon Girls' School (a Methodist school) where the meeting was held, whose spacious grounds are surrounded by a wall topped with broken glass to repel intruders. This attitude of keeping out the wicked world is thoroughly rejected by younger Latin American Protestants, as is the inbred suspicion of anything "Roman," however sound a historical basis may exist for such fears. As Gonzalo Castillo-Cardenas of Colombia said at the meeting:

"... The Christian suffers as he is beset by agonizing decisions. Should he isolate himself, take refuge in personal piety, flee contamination in search of his own salvation? Or ought he better intervene in the situation in order to help avoid an abrupt change, seeking to preserve the established order with the hope of being able—gradually—to purify, improve and humanize it? Or should he perhaps give himself over heart and soul to a revolutionary program proving his loyalty to the gospel by his identification with this program or party?"

The older Latin American Protestants have by and large chosen the first alternative; the younger ones have chosen the second or (increasingly) the third. The resulting struggle affects the very nature of the Christian church.

It was this question, the nature and role of the church, which was the central question at Mexico City. Emilio Castro's formulation was very apt, "To what extent is God's interest different from the interest of the Church which believes itself to be fulfilling God's mission?"

Before examining the various answers to this compelling question, a word of background is in order. When the International Missionary Council was reconstituted as the Commission on World Mission and Evangelism of the World Council of Churches, more was involved than a shift of names. The IMC was substantially a Protestant, "foreign missions" Council. The new Commission involves Orthodox as well as Protestants and incorporates "home missions" and evangelism as well as "foreign missions." This can only lead to a broadening and deepening of the approach of the Commission. But no consensus is reached without some head-on collisions and so it was at Mexico City.

In reaction against what they regard as the traditionally pietistic approach of many foreign missions groups and the

self-centeredness of many congregations, "home missions" and "evangelism" representatives in Mexico City stressed the work of God in the secular structures of the world and the Christian's need to be open to the world rather than enclosed within the like-minded group of the church. In this approach, they were heartily supported by some representatives of the younger churches, particularly in Latin America. They were opposed most vocally by German representatives who, while admitting the faults of the churches, insisted upon upholding the unique function of the church as God's people in the world. Numerically, the split was about even between the two emphases and the question was not resolved at the meeting. It would indeed have been startling if it had been, since this argument, in slightly different guises, is one of the central problems of Christianity in our time and one which ultimately must affect every local church. A few comments may be made at this time.

First, the churches must reexamine themselves in a much deeper way than most have done to date. This is not a question of restructuring in any mechanical way or adding another activity but rather of asking the basic question—are we the people of God in this place? If not, how can we become so?

On the other hand, the advocates of the secular must ask themselves whether their zeal has not led them into sentimentalizing both the church and the world so that they are disappointed in the church for not fulfilling their unrealistic desires and will ultimately be equally disillusioned with the world for the same reason. Basically, it seems to me that in their desire to break out of the ghetto, the "holy secularists" have come close to seeking to overlook the problem of sin and are therefore apt to create more problems than they solve.

In these debates, the presence of Orthodox participants and Roman Catholic observers (who are in many ways participants) can be of great value by providing Christians who see these problems from a different angle of vision.

It should not be thought that the entire time of the meeting was spent in acrimonious theological debate. To an impressive extent, the meeting was built around bible study. As Father Jorge Maria Mejia, one of the two Roman Catholic observers present, put it, "The intention was to find in the careful meditation of certain biblical themes, to which an hour each morning was set apart, light and guidance for the answers to the questions proposed by the conference participants. . . . It is beneficial to submit pastoral and even technical problems to this light. Only in this

way can they be placed in their proper perspective. . . . Such fidelity to the word of God undoubtedly is of primary importance for the ecumenical task."

Also, the meeting had questions of program before it to decide. The Commission is not a program body but a coordinating one. Nevertheless, there are worldwide programs which need to be set in motion by the Commission. One such matter was the establishment of an international Christian Literature Fund to stimulate indigenous Christian literature in Asia, Africa and Latin America. The agency will go into operation when three million dollars has been pledged to it and will seek to stimulate new work to supplement existing programs. The aim is also to get underway programs that will become self-supporting.

This fund helps to solidify a reliance on international funds, begun with the Theological Education Fund (set up at Ghana in 1958). It is questionable whether this pattern is useful as a general approach to problems, no matter how well the Theological Education Fund has worked (and it has worked well enough to be extended for another five years and to be authorized to seek another four million dollars). The Literature Fund was voted with very little debate, on the undeniable grounds that something needs to be done in this field; whether this was the best solution remains to be seen.

The Commission endorsed the plans for Joint Action for Mission (or, as it is inevitably called, JAM), a method whereby churches and mission bodies in a given area or country determine together what needs to be done and plan jointly for such action. JAM, like the report on the training of missionaries, stresses the need to get across denominational lines. This is increasingly the pattern of missionary activity, a fact not sufficiently understood in this country.

There were many other actions and plans, some of great importance. The Commission is a going concern. It is not quite sure as yet where it is going, but in this it is only a reflection of the churches themselves. Certainly, there has been a recapture of initiative since the dark final days of the International Missionary Council when morale was very low. With God's help, the Commission can grapple successfully with its task—one of the most important in the world today. For if the church has no missionary initiative, it is hardly fully Christian. In seeking to discover the contemporary forms of that missionary initiative, Mexico City was engaged in a task that no Christian can neglect.

THE MESSAGE

From the Commission on World Mission and Evangelism of the World Council of Churches

"Members of the Commission on World Mission and Evangelism of the World Council of Churches, meeting in Mexico City in December 1963, and representing churches, Christian councils and mission agencies throughout the world, send this message to their fellow-Christians in all the world. We have been concerned with "God's Mission and Our Task" and with the witness of the whole Church of Jesus Christ to the whole Gospel of Christ to all men, whatever their race or nation, faith or lack of faith. We are constrained by a fresh awareness of the love of God for all men to send this message.

1) "Our world is changing faster than it has ever done before. A new pattern of life is taking form for the whole of mankind. In this revolutionary change, science and technology play a decisive part. This means two things: it makes possible for masses of people greater freedom, greater security, more leisure, and a more truly human life; but it poses a great question—is technology to be the servant of man or his master? It is a question of life and death for the world.

2) "We who know the God of the Bible know that the growing dominion of man over nature is the gift of God, but also that it is a trust to be exercised in responsibility to him. God's Lordship is the sole security for man's freedom.

3) "Knowing this:

a. "We affirm that this world is God's world. The very turbulence of contemporary life is a product of man's response, either in obedience or disobedience to the living God. Men may not know this. They may ignore it. But the fact remains that God is Lord not only of creation but also of history. What is happening in the world of our time is under the hand of God, even when men do not acknowledge Him. We are called to a sustained effort to understand the secular world and to discern the will of God in it. This means seeking to know what is in accordance with His purpose and what is under His judgment. Thus we rejoice in all the possibilities for fuller life now open to men, but we affirm that man is only free in God's service, and if he refuses that service he will become the slave of other powers and will end in destroying himself.

b. "We affirm that the God whose world this is has revealed himself in Jesus Christ. He who is head of the Church is Lord of all. His is the name above every name. His love is for all mankind. He has died and risen again for all. Therefore we can go to men of other faiths or to men of none in humility and confidence, for the Gospel we preach is the account of what God has done and still does for all men. All men have the right to know this, and those who do know it are committed to making it known. No one, and least of all Christians, can hold that it does not matter what men believe as long as they believe something. The ultimate issue in human life is precisely who God is, and this we know in Jesus Christ. Christian witness does not

rest on any kind of superiority in Christians; it rests wholly on the commission from the Christ, who came for all men, to make Him known to all. Mission is the test of faith.

c. "We affirm that all Christians are called to go forward in this task together. We believe that the time has now come when we must move onwards to common planning and joint action. The fact that Christ is not divided must be made unmistakably plain in the very structure of missionary work. Our present forms of missionary organization do not openly manifest that fact; they often conceal it. The far-reaching consequences for all churches must be faced.

d. "We thus affirm that this missionary task is one and demands unity. It is one because the Gospel is one. It is one because in all countries the churches face the same essential task. It is one because every Christian congregation in all the world is called to show the love of God in Christ, in witness and service to the world at its doors. It demands unity because it is obedience to one Lord, and because we cannot effectively witness to the secularized or to the non-Christian world if we are isolated from one another. We need the gifts God has given to each church for the witness of the whole Church.

e. "We affirm that this inevitably means crossing frontiers. This is true of the Christian missionary, who leaves one culture and one nation to go to people of other cultures to proclaim the Gospel of Christ. Moreover, there is an increasing number of men and women who go to other countries than their own, as Christians, in commerce and industry, or in the professions or government service. This is a two-way traffic, and all such people need the prayerful support of the congregations from which they go out.

"But there are other frontiers we need to cross: the Christian congregation must recognize that God sends it into the secular world. Christians must take their part in it—in office, factory, school and farm, and in the struggle for peace and a just order in social and racial relationships. In this task they must seek the power of the Holy Spirit to bear witness, by word and by life, to the reality of the living God, in whatever ways are open to them.

4) "We therefore affirm that this missionary movement now involves Christians in all six continents and in all lands. It must be the common witness of the whole Church, bringing the whole Gospel to the whole world. We do not yet see all the changes this demands; but we go forward in faith. God's purpose still stands: to sum up all things in Christ. In this hope we dedicate ourselves anew to His mission in the spirit of unity and in humble dependence upon our living Lord."

EXAMINING

“God’s Mission and Our Task”



Rev. Emilio Castro, a Methodist pastor from Uruguay, preached the opening sermon at the meeting. His thoughtful questions about the Christian's relationship to the secular world set the tone for the entire Conference.

photographs by
KENNETH THOMPSON

THE meeting in Mexico City last December of the Commission of World Mission and Evangelism of the World Council of Churches had as its theme “God’s Mission and Our Task.” Here are some of the people involved in that discussion and some of the ways they looked while the discussion was taking place.

PICTURE SECTION



Site of the meeting was a Methodist Girls' School, located in a suburb of Mexico City.



Bishop Lesslie Newbigin, director of the Division of World Mission and Evangelism of the WCC, gives his report to a session of the conference.



Staff and officers of the Division during a session. Bishop John Sadiq, chairman of the Commission, is third from the left.

Dr. Eugene L. Smith, vice-chairman of the Commission (left), confers with Dr. Johannes Blauw of the Netherlands.



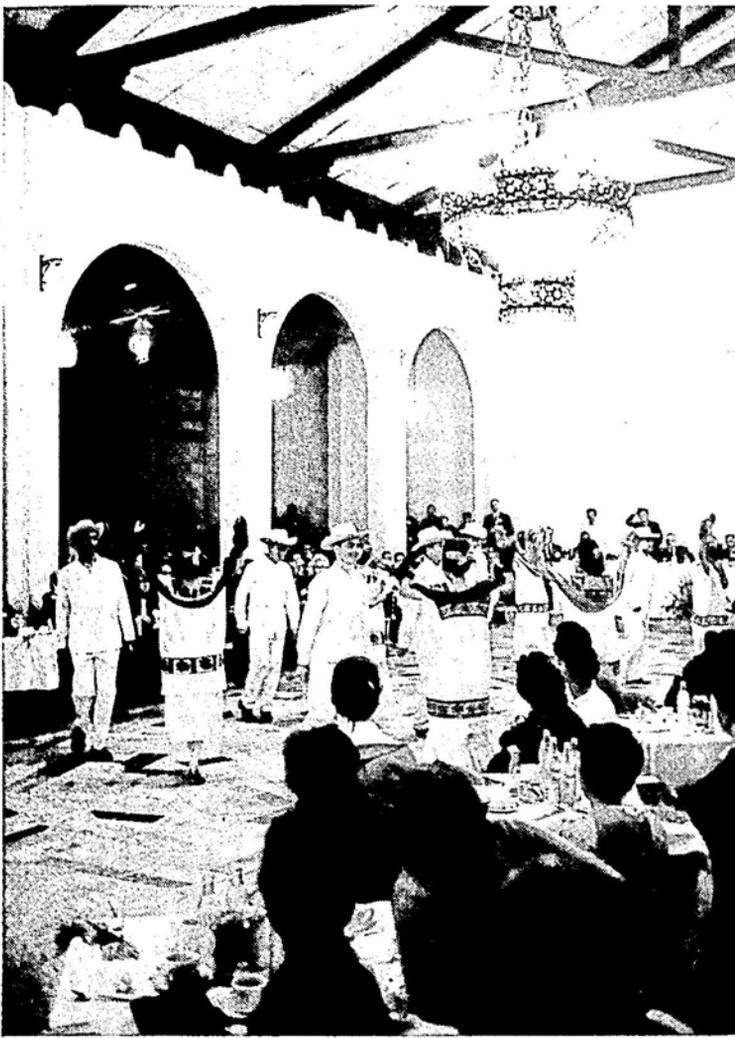
Much of the business of the meeting was carried on in sections and committees. Here one group carries on a discussion.



PICTURE SECTION

Youth delegates listen intently to a section meeting discussion.





This display of Mexican culture was part of a reception given by the Protestants of Mexico.



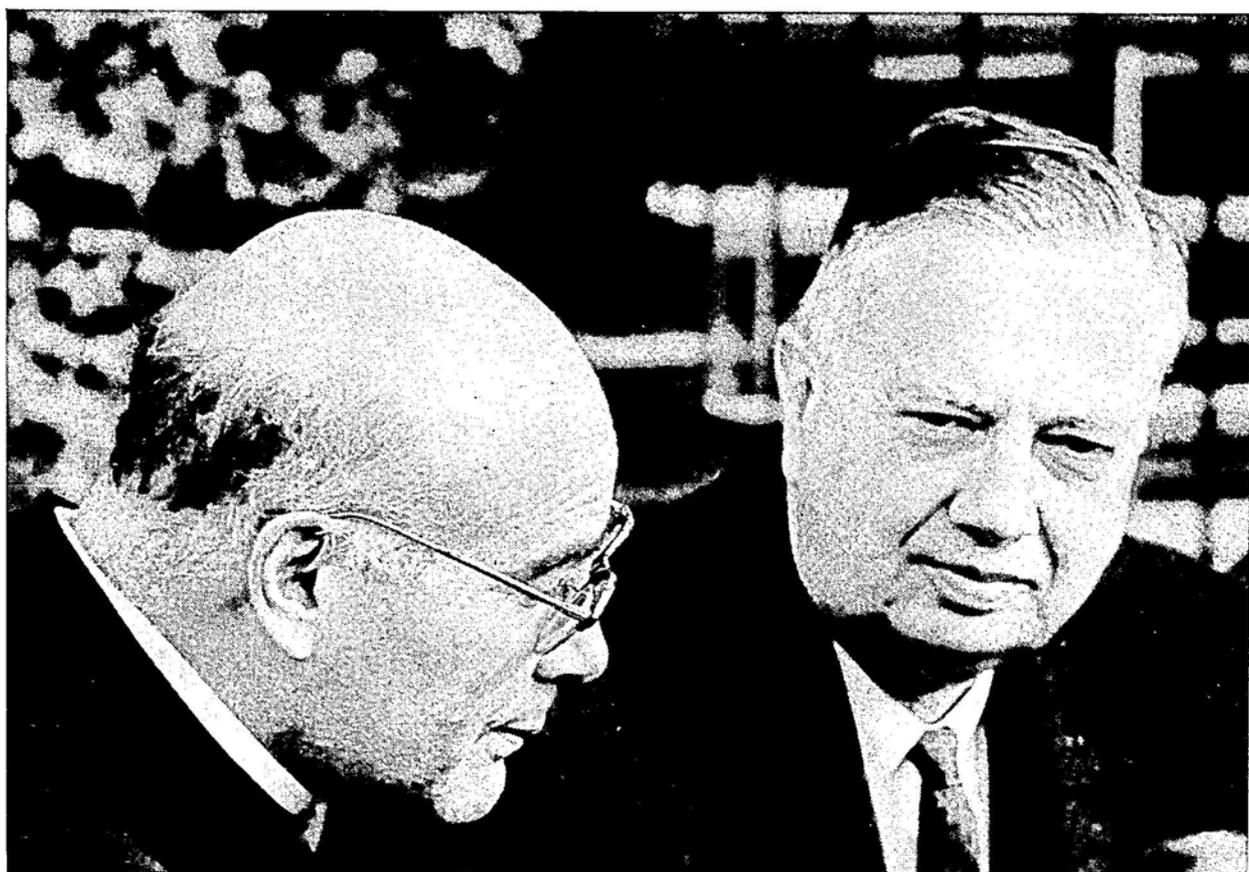
PICTURE SECTION

Coffee breaks are always a lively time for talking things over.





Indicative of the new ecumenical atmosphere was the presence of two Roman Catholic observers at the conference. They are shown here (left), talking to the Archbishop of Mexico City.



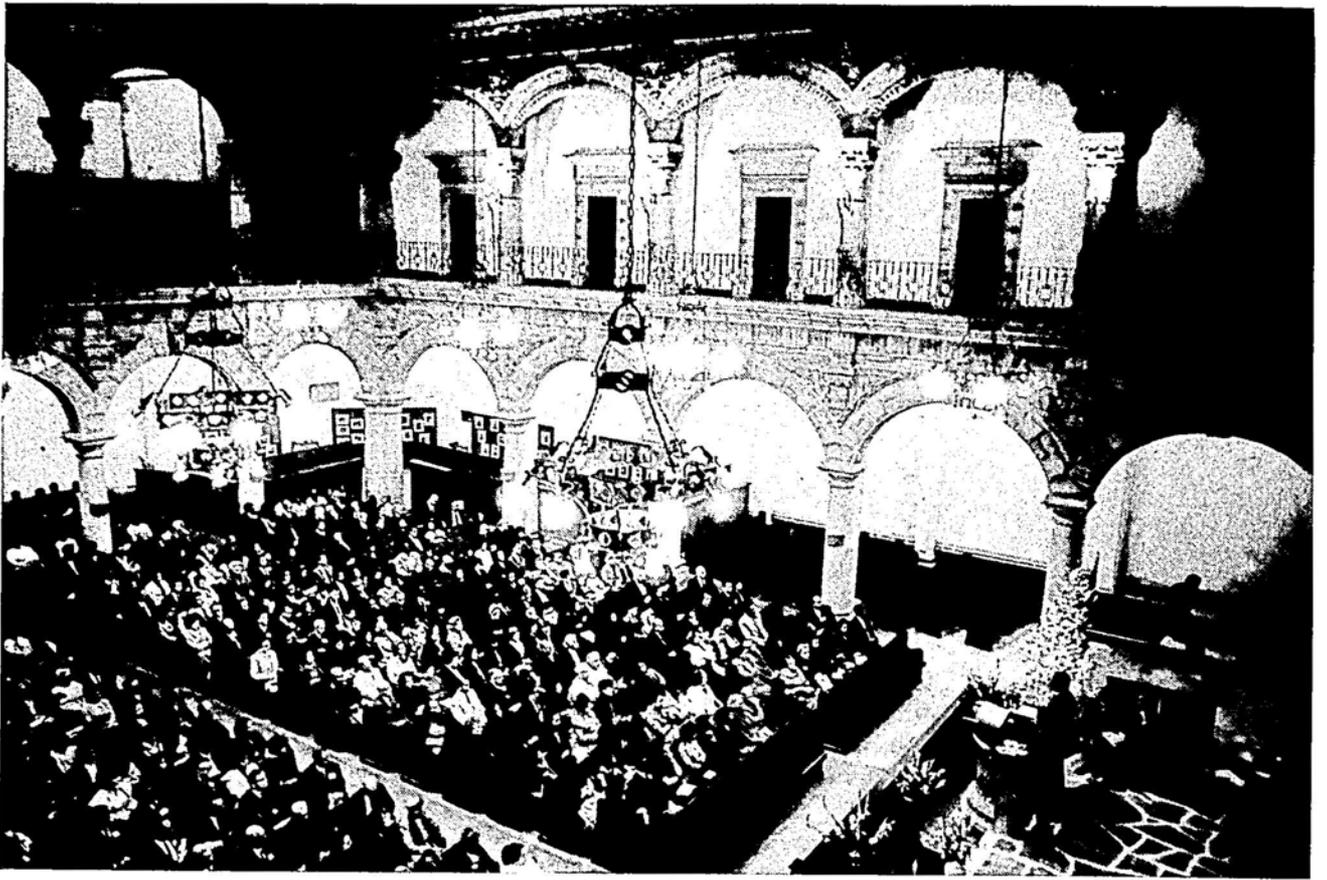
Another indication of the new spirit between Catholics and Protestants was a visit by the Roman Catholic Bishop of Cuernavaca to the conference. He is shown here (left) with Dr. Franklin Clark Fry, chairman of the Central Committee of the WCC.



Rev. Harry Daniel, of the Church of South India, addresses the meeting on "Meeting Men in the Cities."



Bishop Heinrich Meyer, Lutheran bishop of Lubeck, Germany, spoke on "Meeting Men of Other Faiths."



Several public meetings were held in the churches of Mexico City. This is a session at the Gante Methodist Church in downtown Mexico City.

Speakers at these meetings were from many nations. This is Rev. Thomas Ekollo of the Cameroons.

Rev. Robert Spike of the USA appeals for help from Christians of other lands in seeking a solution for the racial problem in this country.





Watson from Monkmeyer Press Photo Service, NYC

Easter lilies

HANDEL'S

“Hallelujah Chorus”

By HELEN G. JEFFERSON

We stand, but more than old tradition brings
Us to our feet, the ascending notes inspire
Our unvoiced praise and quicken our desire
To rise in homage to the King of Kings.
We thank you, Handel, for your gift of wings,
For circling song that lifts the listener higher
With every Hallelujah of the choir,
Voicing the joy each mounting spirit sings.

You wept when you had penned the last Amen,
Saying you thought you had seen Heaven and God.
The music testifies that this was true.
Climbing the Hallelujahs from your pen
We follow the pathway you had trod
Till we take wing and see your vision too.

IN the fifth chapter of the Book of the Acts of the Apostles, in the *New English Bible* translation, occurs a striking sentence. It was related originally to the very young Christian community in Jerusalem, but it is clearly an imperative of the Church today and of the most modern of modern Christians. The High Priest and his colleagues, "goaded into action by jealousy" of the startling successes of Peter and other disciples of Jesus, had arrested and imprisoned several of them and were about to call them to account before the Sanhedrin.

"But an angel of the Lord opened the prison doors during the night, brought them out, and said, 'Go take your place in the temple and speak to the people, and tell them about this new life and all it means.'" And the postscript reads: "Accordingly they entered the temple at daybreak and went on with their teaching."*

Somehow they could not be silenced or daunted. So utterly had "this new life" possessed them that neither threat nor actual deadly danger in imprisonment and torture could intimidate them. The Spirit of the Christ whom they knew surely to be alive was their strong defense, no matter how earthly powers thundered or cajoled.



Christ at Emmaus, by Fritz von Uhde

"Tell Them about

This **NEW LIFE**"

The Lord Jesus had told his disciples, "You will receive power when the Holy Spirit comes upon you, and you will bear witness for Me." Well, His promise had come gloriously true; they were changed men, religiously alive, partners in spiritual resurrection. How could they help bearing joyous witness to the stupendous *fact* which Paul was later to describe as the indwelling of their risen Lord: "Christ in you" (Colossians 1:27).

To bear that witness, today as in the first days of Christianity, is the primary mission of the individual who has experienced Christ's indwelling, as it is also of that group of witnessing individuals

which we call the Church. Indeed, there is, in the New Testament sense of the word, no church at all unless it produces such witness from its members.

The Christians whose words and deeds are recorded in the Book of Acts spoke of "things they had seen and heard," and spoke so honestly of this new life that they were easily recognized as "former companions of Jesus" and were feared—

and persecuted—accordingly.

Their witness grew out of dynamic intercourse with the Infinite God, revealed in their Lord, a soul-changing intercourse so amazing that "a sense of awe was everywhere" (Acts 2:43, NEB). This was not a you-may or you-may-not testimony. They spoke with assurance, because this great thing had happened to *them* and they could not fail to interpret

* Acts 5:19-21 (N.E.B. translation)

it as a Divine compulsion.

The disciples spoke of a "new life" because, by some miracle of the Spirit, they had truly joined Jesus in resurrection from death. Their power to preach Him was a vivid, transforming force, because the illumination of the Holy Spirit made Him and His mission vital and applicable to their world of time and place, debased and unworthy as much of the life of that world most surely was.

The resurrection had actually taken place. Of its authenticity and relevance they had personal proof through the experience which had overwhelmed them at Pentecost. Further, they could not fail to perceive the frequent recurrence of this experience not in their countrymen alone but also among Gentiles wherever men heard and heeded their message. The "sense of awe" which rested upon them had such an outcome in positive conviction of their hearers that even from among "the unbelievers the Lord added to their numbers day by day those whom He was saving." (Acts 2:47 NEB).

The Christians of today have the glorious possibility of like witness to like experience. Often and often we use it with wonderful results.

But, alas, all too frequently, we let slip this, our most rewarding religious opportunity. That loss is the more surprising, too, because we have what the primitive church could not, in the nature of things, have in its own time—we have the evidence down the centuries of what this new life has accomplished in the ongoing movements of history. Twenty hundred years bear valid testimony to the everlasting reality of God in Christ. The Gospel, preached by word and by the witness of Christian living, has proved, *historically*, its Divine origin.

Take as an interesting example some results of the preaching of Thomas the Apostle whom tradition—reasonably well authenticated—places in India in the early period of Christianity. Maybe the preacher was Thomas; maybe some other transformed follower of Jesus. The inescapable urge to "tell them of this new life" drove him across seas and lands to a people whose language and customs were utterly alien to him; yet among them *he found an audience*. Thus he learned, perhaps to his surprise, that the Gospel was the *universal* power of God, despite all the barriers which must have separated him from his hearers. It could

leap the barriers and make new men and women of them as it had of him and his associates in Palestine.

But what Thomas could *not* know was that these scattered converts would build a church which was to last at least two thousand years after his halting sermons were delivered.

He could not know, for one conspicuous instance, that there would one day be a *World Council* of Christian churches and that one of its highest officers would be a woman named Sarah Chakko, a member of the little local church which his simple obedience was founding. In this woman were clearly recognizable the same marks of the Divine Christ as had characterized the apostle who had by God's grace brought knowledge of Him to her remote ancestors; they were spiritual kin.

Thomas, to be sure, was ignorant of a thousand things which were to a modern Sarah Chakko commonplaces of existence. In many ways, he was a "primitive," both Christianly and otherwise; while she was a finely wrought product of molding and making, first in the apostolic simplicities and then in the increasing complexities of an enduring Christian society, a society called the Mar Thoma Church.

Miss Chakko was a product of its creatively Christian home life, a graduate of schools which bore the imprint of the "new life," the president of a college founded by Isabella Thoburn, an Ohio school teacher, whose sole purpose in the founding was the transformation of Indian women by "this new life" in its fullest meaning. But Thomas did not so much as surmise that there would be such a place as America and Ohio.

Dr. Theodore P. Ferris, writing in the *Interpreter's Bible*, says: "Every church is, at least potentially, a resurrection center" and "a community dedicated to a Divine commission."

That has turned out to mean, in the life of the Churches since Pentecost, as it most emphatically meant in the life of Jesus Himself and His fulfillment of *His* mission, far more than sermons in words. To heal the sick, to comfort the forlorn, to create a fellowship of spiritual achievement, to help the helpless, all these things as well as direct oral testimony are embraced in the command to "tell about this new life and *all that it means*."

Someone has said that it is the genius of a Christian community to train and send forth its messengers with news of the Living Word. And then it welcomes them, and their converts, back into a fellowship of love and character-building which shall make a church not only a veritable "colony of heaven" but also a purifying force amid the sin, perversity, and rebellion of the world round about. They go out to preach and come in to train, upbuild, and comfort.

These functions of Christian outreach and "inreach," if I may phrase it so, have recently been made specific to me in a motion picture, entitled "Bright Flame," currently being used in a study of the Christian Mission in Southern Asia. A young man, a village Christian, with little knowledge of a wider world but with that eager urge for education and betterment which is a by-product of Christian experience, goes to a thronging modern Indian city to find work. He knows no one. Though he finds a routine job in a cotton mill, there is nothing more—no chance for school, no comrades, no incentives.

But one day, a fellow workman in the mill, asks if he is a Christian and, finding that he shyly admits it, invites him into the sheltering friendship of the tiny house-church to which this man belongs. All but lost in the mazes of the Hindu city, clinging together in love and service, impelled by a Divine urging, the little community transforms the young man's loneliness into an assurance of "belonging," opens ways toward his high ambitions, takes, in some measure, the place of the village community which had been the shelter of his boyhood.

Could one find a better illustration of the working of a real Christian individual and of a real Christian church, founded and operating in and through the life of Christ himself?

L. P. Jacks, quoted in the *Interpreter's Bible*^o calls this the "union of those who love for the sake of those who suffer," a community of believers which exists because other followers of Jesus have heeded His command to "tell about this new life *and all that it means*."

^o *Interpreter's Bible* Vol. 9—Exposition pages 73 and 75.



The Methodist Social Center in Manila.



The Center offers free adult training, such as this for seamstresses.



There is free medical care. A doctor from the Rebecca Parish Clinic lends her services.

Manila's Methodist Center

Photos are by Three Lions, Inc., New York City

SETTING out to give and to be nearly all things to all comers is usually an exhausting route to inevitable failure. But Manila's Methodist Social Center is reaping a magnificent success from doing just such a task. Its director, Miss Madaleine G. Klepper, is mother, best friend, wise teacher, practical consultant—in other words, is guardian angel to thousands of Philippine families and students.

The Center which she founded fourteen years ago is today a complex compound including a girls' dormitory, library, social hall, and kindergarten school. A Free School for older children, and a host of other welfare activities and services keep Miss Klepper and her associates busy long hours.

And of course there is a full quota of the religious activities scheduled in any busy Methodist institution.

In the dormitory, for example, live girls of many religions who have come from all over the Philippines to attend college in Manila. But they cannot afford the rents charged by boarding houses. So Miss Klepper has given them rooms at a tiny fee and self-service laundry facilities. In the Center's library the Director has made available all the textbooks required in the various colleges. Without such help, countless girls would not have been able to secure the degrees they'd dreamed of and worked hard for.

Miss Klepper gives the girls a Christian home, too. Along with her continual counselling, on Sundays they may attend Bible classes and worship services in a "bamboo" chapel at the Center.

Miss Madaleine Klepper has been immersed in such all-encompassing welfare work since her childhood in Lathrop, Missouri. Her father, when not at his business, was much involved in social work, and daughter Madaleine was his chief errand girl.

Miss Klepper planned to teach, and got a degree from the University of Kansas. During World War II Miss Klepper worked with soldiers and their problems as they returned from U.S. camps and from overseas service. Later, she sailed to the Philippines, meaning to teach college. But soon she discovered so many families, and so many children, in dire need that she reassumed her familiar tasks of social welfare, and founded a Methodist Social Center. She was scheduled to stay a decade in Manila, but 14 years have passed by and she knows her work isn't nearly finished.

Within limited facilities, Miss Klepper has established an efficient system which gives maximum service to thousands of people. There is the able help of her assistant, Miss Celeste Perazo, and the help of a few hard-working staff members.

The Center is located between a thickly populated area filled with frame shacks, and a 12-block section of colleges and universities which has a student population of 200,000. For



Boys of the Free School putting last-minute touches on decorations for a Christmas celebration.

the latter—along with the dormitory facilities for girls—Miss Klepper has established at the Center a Social Hall, where varied meetings and parties continually take place. The Center's library is open to everyone in the neighborhood.

The greater part of the Center is a huge playground, almost a mile square, where any child can play. The children are very happy.

Within the Center, Miss Klepper has three kindergartens. Those who can afford to pay, do so; those who can't, don't. Teachers are graduates of the Harris Memorial School, a Methodist institution for the training of deaconesses.

There is also at the Center a Free School, Scout Troops, and all manner of activity for youngsters and their parents, too, in the adult school. In the latter, for example, a sewing school teaches budding seamstresses, and the work turned out is sold in a shop at the Center. Mothers and children without means can make use of the Center's free medical and dental clinic, also.

The ground floor of the Clinic is a grocery store where rice, milk, corn meal, and other basic foods are stored and periodically distributed to needy persons. Church World Service, the [Methodist] Mary Johnston Hospital, Clark Air Base, and the Philippine Government Social Welfare Administration help in supplying the food.

Miss Klepper's interests radiate to all who come within her sphere, not just to the hundreds who pour through her Clinic.



Miss Rebecca Leano registers youngsters who are in need of being placed upon the Free Milk List.

She assists at emergency childbirths, helps parents hunt up their lost youngsters, assists in every way in which she is capable the people who call on her love. She's forever inventing special treats for the children, such as surprise parties or trips. Last Christmas she transported bus loads into downtown Manila for a visit with Santa Claus. For this trip she had an inflexible rule: that all the children must take baths before they set out on their visit!

The people whom she serves return Miss Klepper's devotion in kind. Her desk is filled with gifts made by the children—trays made of lollipop sticks, painted stone paperweights—all sorts of odds and ends, short on art but long on love.

Miss Klepper is guided by the Christian ideal that all missionaries must make their witness in the most active way possible—by making the greatest possible contribution to the welfare of the country where they are stationed. To stay within the walls of the organization, and only preach, is to achieve but a small part of the missionary's purpose.

Miss Klepper's outlook toward her life work may be symbolized by a Bible verse from *Matthew*: "*And the King shall answer . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"



Art takes over in the Center kindergarten. Teachers in the kindergarten are graduates of Harris Memorial School in Manila.



Most of the Center is a playground where all children are welcome.

Miss Madaleine Klepper, director of the Center, discusses a field work project with Miss Emma Vegilia, head of the Methodist Center's social workers.

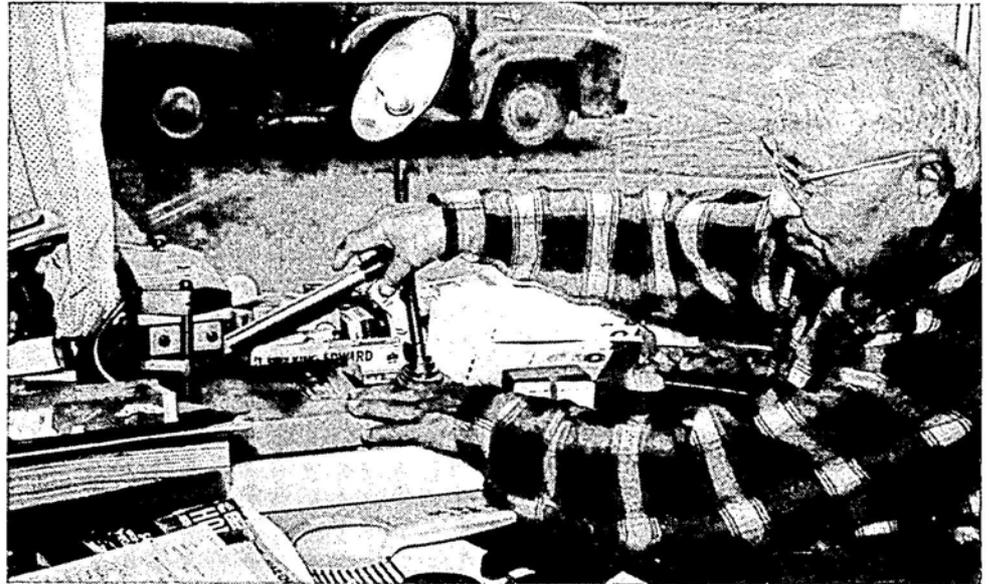


ALASKA

Vignettes



Calling On Neighbors in NOME



World Outlook Photo by Amy Lee

Arthur Nagozruk, Sr., a retired Eskimo teacher, makes rubber stamps and berry pickers in his home.

By
OUR ROVING REPORTER



World Outlook Photo by Amy Lee

Mrs. Blanche Weyanna, seated, shows samples of her needlework—sealskin slippers and lapel pins—to Miss Esther McCoy.

MAKING THE ROUNDS of Nome, Alaska, with Esther McCoy, director of Lavinia Wallace Young Community Center,* is a privileged way to see the city and meet some of its Eskimo citizens.

An hour or so of visting may start with a call on Mr. and Mrs. Arthur Nagozruk, Sr. Their neat little house, with its windows full of plants, is the receiving home for people served by the state welfare, the City of Nome, and Bureau of Indian Affairs. Both Mr. and Mrs. Nagozruk have devoted their lives to serving their people, first as teachers, now as virtually round-the-clock host and hostess to new arrivals needing temporary shelter and help.

In retirement the Nagozruks are as busy as they were in their busiest days of teaching.

Mr. Nagozruk carries on a flourishing business right at his desk: he makes rubber stamps for "most of Nome" and even for customers in Kotzebue, the town which is an hour's flight from Nome within the Arctic Circle.

* This center is a project of the Woman's Division of Christian Service of the Methodist Board of Missions.

He also makes berry-pickers, useful in the berry-growing areas around Nome and elsewhere in the state.

Mr. Nagozruk began teaching under the Alaska Native Service in 1907. His wife later taught with him in some of the little Eskimo villages on the islands. "There was just a one-teacher station in some villages," he recalled, "a three-teacher station in others."

On his retirement in 1954 he was awarded a Citation for Meritorious Service by the U. S. Department of the Interior.

A short distance from the Nagozruks' lives another salt-of-the-earth Eskimo citizen of Nome, Mrs. Blanche Weyanna. Mrs. Weyanna is a long-time member of the Sisterhood Circle, the Eskimo-speaking circle for older women, begun many years ago at Lavinia Wallace Young Community Center and now a part of the Woman's Society of the Nome Methodist Church. Her needle flies on sealskin slippers and sets of fur-trimmed earrings and lapel pins for the benefit of the Woman's Society treasury.

She also makes handsome parkas. Eskimo women wear cotton covers over their parkas, a sight forever beguiling to



Andrew Tingook at work in his home making carved ivory gift items. He operates ivory drill with his mouth.



someone from the "outside." The next stop may be in the little settlement of King Islanders near the outskirts of Nome.

For years the King Island Eskimos came to Nome in their skin boats (oomiaks) for trading in summer, then returned to the island in winter.

They now stay in Nome the year round. Schooling, they say, is no longer available on the island.

Some of the men work at their crafts and ivory carving in an old, weather-worn building which is also their display and sales room. Except for one man who answers questions and shows the items, the men sit on the floor, intent on their work, paying little attention to visitors.

Near the King Islanders' village lives another Eskimo citizen of talent and industriousness, Andrew Tingook. On his ivory earrings, bracelets, letter-openers, and cuff links he etches exquisite little scenes of Eskimo life. Andrew sits on the floor of his little two-room house, patiently carving the tiny pieces and operating a small drill which he puts in his mouth. To Miss McCoy's questions and comments he nods and smiles briefly.

Andrew sells his carvings through a local gift shop, but they bring him relatively little. An ivory carver cannot turn out his products in mass-produced quantity or speed.

Along Front Street, Nome's main street, on a warm day it is not unusual to find Eskimos like "August" sitting on benches in front of the shops. "August," we learned, was enjoying a few moments of relaxation on his lunch hour before going back to his work at the Northern Commercial Store, an arctic version of the supermarket with everything from films to reindeer meat.

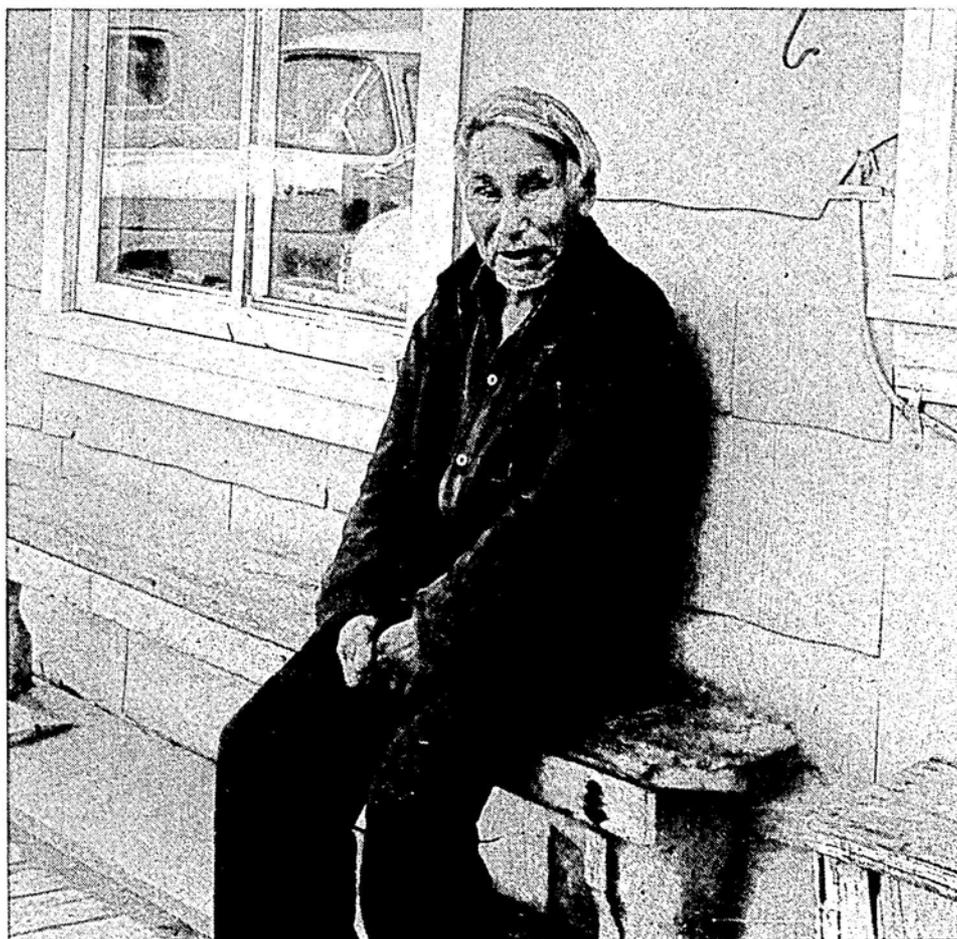


This is August resting a moment during lunch hour before going back to work at Nome's Northern Commercial Store.



World Outlook Photo by Amy Leo

World Outlook Photo by Amy Leo





Business as Usual



The Woman's Societies of Alaska Keep Up the Good Work

by ELVA SCOTT *

SOME SAY OF ALASKA: "It never snows." *We have snow the year round.*

"It rains 150 inches a year." *It rains only six inches a year* and Alaska would be a desert if it weren't for the perm-frost.

"We have no trees."

Our forests have lush growth and huge trees.

All these contradictory statements are true of specific areas, as Alaska is truly a land of contrasts. One day winter before last the temperature varied 116 degrees within our state, as one area registered sixty-eight degrees below zero and another registered forty-eight degrees above zero.

Residents continue to homestead in log cabins, yet in thirty minutes many of them can drive to metropolitan shopping areas and their children ride school buses to first-class schools. Not all Alaskans are this fortunate; many still live in isolated areas, accessible only by plane or, during the summer months, by boat.

This great contrast is also reflected in our local Woman's Society of Christian Service. Our Alaska Mission Conference is comprised of fourteen societies with 530 members. Membership varies within the societies. The largest is at First Methodist Church, Anchorage, with ninety members, including six circles plus the only Wesleyan Service Guild group in Alaska.

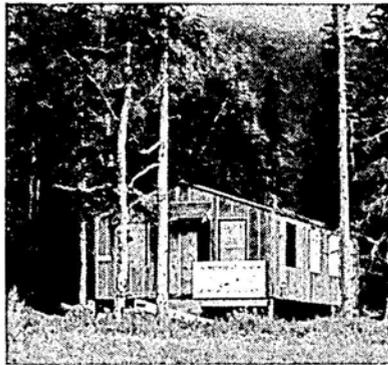
The smallest society with five members is at Seldovia, a small fishing village accessible only by air and water. In this small village the only two churches are the Methodist and the Russian Orthodox so, as you might imagine, the Woman's Society is truly an ecumenical group.

These fourteen societies are scattered over our entire state, with approximately 1,500 miles between Ketchikan, our farthest-south society, Nome, our farthest-west society, and Fairbanks, our farthest-north society. Because of the sparse population in this large area, we have not been organized into districts, but go directly from local societies to conference organization. Time is no



Members of Woman's Societies in Alaska meeting at the home of Mrs. James Scott of Anchorage (second from right), president of the Alaska Mission Conference Woman's Society.

All World Outlook photos by Amy Lee



An Alaskan rural church: Methodist Church of the Beloved Disciple at Rabbit Creek.

problem in covering these distances with our excellent air service, but the cost is. Thus we have few conference meetings and attendance is light.

The activities of our societies are similar to those elsewhere, because of the excellent guides we have to follow. For our regular monthly and circle meetings we use the suggested national programs, study the recommended courses, give our mission pledges and supply askings. We also serve in our local church activities and local communities.

It is not uncommon to find a \$500 or even \$1,000 pledge to the local building fund in the budgets of many of the smaller societies (12-15 members). Without such pledges the smaller churches would not be able to meet their obligations. The women take on this money-raising project over and above their regular activities. As the churches grow and become more self-sustaining financially, these pledges are deleted from the Woman's Society budget, and the time is then rechanneled.

Perhaps the main difference between the local societies in Alaska and the average society in the smaller forty-eight states is the average age of our mem-

bers. Unfortunately we do not have a large older group in our Society; the average age of the residents of Alaska is twenty-nine years.

The enthusiasm in our membership makes up for a lack of experience. Much of our time and effort has to be spent on organizational matters and officers' training.

The Western Jurisdiction has made it possible for two of our Conference officers to attend its Jurisdiction School of Missions each year, and our president attended the 1962 Assembly.

Since Anchorage has become the gateway to the Orient, we have been very fortunate in having field workers stop over for short visits en route to their stations. We feel that even in our isolation, we have many privileges.

The size of our state has hampered the growth of our conference activities, but we are beginning to take some of our first faltering steps toward maturity. Three years ago we held our first fully accredited School of Missions at Alaska Methodist University, thanks to the generosity of the Woman's Division.

We held our second fully accredited School of Missions summer before last with fifty-one women registered and thirty-four living on campus for the duration of the school.

This past year we held an even larger School of Missions and Christian Service, expanded to include three studies. As we all work, study, and pray together, our personal commitments to Christ are renewed and deepened, and we are strengthened for another full year of work and service.

* Mrs. James Scott of Anchorage, Alaska, is president of the Alaska Mission Conference Woman's Society of Christian Service.

METHODIST COURAGE

IN *South Africa*

By AMY LEE

United Nations, N.Y.

IN THE hopeless picture South Africa presents to those battling apartheid, inside and outside the country, as well as to close observers and students of the country, a dot of light occasionally shows, like a small punctuation mark in an interminable sentence.

Such a dot of light appeared toward the end of last year: The Methodist Church of South Africa elected a Bantu (African) clergyman, the Reverend Seth M. Mokitimi, as president.

The story of this unprecedented election and of the man who won it by an overwhelming majority of votes, cast by white and nonwhite delegates at the 81st Methodist Annual Conference, ran in the December 1963 *WORLD OUTLOOK*.

Another significant fact noted in the story was this: The Methodist Church of South Africa is the second largest Christian body in that country (1,364,000 members), surpassed only by the state church, the Dutch Reformed, with 1,696,000 members, and followed closely by the Anglican, with a membership of 1,230,000.

Discussing this action in a recent talk before the Friends of the World Council in New York, Mr. Charles C. Parlin, a prominent Methodist layman and one of the six presidents of the World Council of Churches, said: "Having never been an 'established' church [i.e., state church], it has been free from political involvement. It is my understanding that under the apartheid laws of that troubled country, this brings The Methodist Church under the definition of a 'black group,' and as such all properties owned by it in territory designated as white are subject to forfeiture. Except for the mission stations in Bantu territory, all Methodist churches and properties are in sections of cities reserved for whites only. To date, I do not know what the government has done or what it is intending,

but qualified observers predict that the government will move in. Here is a Christian group that has deliberately thrown down the gauntlet to challenge its government at the risk of its own annihilation."

This courageous act by The Methodist Church of South Africa takes on significance far beyond local and national implications—and they are shattering enough—when it is realized that the problem of South Africa is basically one of religious concepts.

South Africa's policy of apartheid (complete separation of the races), which now menaces the world like the great Red Dragon of Revelation, stems from a religious concept of white superiority and black inferiority.

This concept is militantly kept alive today by the Afrikaners, descendants of 17th-century Dutch and German settlers who planted it in South Africa and built their society upon it. Slave labor supported that society from the beginning. That society exists today on a system of cheap migrant African labor, with its attendant destruction of family life and normal human development.

Since British capture of the Cape of Good Hope in 1795, South Africa has been a battleground of conflicting religious thought, the rigid racialist concepts of the Afrikaners pitted against the more liberal, humanitarian concepts of the British.

In the eyes of some observers the problem of South Africa will not be solved until the religious concepts, which have produced the policy of apartheid and its evil social, economic, and political fruits—and police state weaponry—are changed.

South Africa's government is the only one in the world which makes racial discrimination a *legal* policy. Now, as this government finds itself literally with its back to the sea, its measures for self-

preservation grow more desperate. Bans, jail sentences, arrests, long the monotonous fare of the black community, now reach menacingly into the white community. And the battle rages not only in South Africa, but also in the United Nations, where the voice of independent African member-states speaks with insistence.

Shortly before the end of the 18th General Assembly last December, the UN took its 30th action against apartheid when the 11-member Security Council adopted unanimously a resolution introduced by Norway. This resolution calls for an embargo on the "sale and shipment of equipment and materials for the manufacture and maintenance of arms and ammunition in South Africa." It also asks the Secretary-General to name a small group of experts to draft recommendations for ending South Africa's racial policies and report back to the Council by June 1.

Though falling short of African and Asian demands for sanctions against South Africa, the resolution won the support of Britain and France. They had abstained on the arms-embargo resolution passed by the Council last August. With adoption of the August resolution, the United States had agreed to stop export of arms to South Africa at the end of 1963.

A familiar "freedom fighter" at General Assembly and Fourth (Trusteeship) Committee meetings was the Reverend Michael Scott, Anglican clergyman who has been crusading against apartheid, particularly its manifestations in South-West Africa, at every UN session since 1946.

Now "a prohibited inhabitant of or immigrant to" South Africa, Mr. Scott spent several years in that country, inside and outside its jails and its big-city slums; he has seen the barracks-like cabins where African migrant mine

workers are brought from reserves to live, twenty to a cabin, for the six months' or year's duration of their contracts: they cannot go home to their families while the contract is in force. He has seen similar compounds that house contract farm laborers, and witnessed the cruel punishments laid upon deserters.

In a letter to the Fourth Committee he wrote: "... a policy is needed which will allow a greater freedom and a greater generosity between human beings to find expression, as opposed to one which perpetuates mutual fear culminating in blind hatred and racial conflict."

Before taking off for Nairobi to attend Kenya's independence celebrations, Mr. Scott told us, "The Afrikaners are acting out of fear and greed. Fear is a bad leader."

Deeply concerned about British and American investments in South Africa's mining industry, and its migrant labor system, he added, "If the British and American people were made aware of the menace to peace of this inhuman system, they would demand policies toward apartheid very different from those which seek to profit from the 'low production costs'—as South African migrant labor is described.

"Somehow we must find ways of crossing the barriers, find ways of reaching

the hearts and minds of people."

He carries on this crusade through his Africa Bureau, headquartered in London. "It is small, operating on a shoe string," he said, "but we have the truth on our side."

Another warrior in the apartheid battle at the United Nations is Johannesburg-born Oliver Tambo, vice-president of the banned African National Congress headed by Nobel peace prize-winner, Chief Albert Luthuli.

Like Mr. Scott, Mr. Tambo is prohibited, on pain of arrest, from returning to South Africa, and since 1960 he has been living "in the world—here, London, India, other African countries.

"Ten years ago," he told WORLD OUTLOOK, "we began explaining to the outside world what was happening in South Africa. The South African situation is moving slowly toward the center of the world scene. If it blows up, it will blow up several things around it. Only the United States and Britain can answer the question, 'Can this chaotic situation be limited?' The U. S. and Britain are prospering on the slave labor we are offering. Sanctions won't solve the problem, but they might help to change the policy, to take a step in the right direction.

"I have missed the voice of the American people as such," he went on. "I haven't read many statements in the

press about the role of the South African state. I don't think such statements would be made in vain."

Sanctions against South Africa, according to one spokesman for the U. S. position, are considered impractical, for South Africa is one of the most self-sufficient countries in the world. Boycotts do not bring South Africa down.

But the United States feels that pressures of world opinion should never be underestimated, that everything possible must be done to break through the South African isolation from world thinking—bringing its young people out into the world, sending people in to South Africa, and encouraging the churches and other groups within the country to press on in their fight to overcome and destroy the evil of apartheid.

Douglas Hubery, writing in the *Methodist Recorder*, a British publication, says of the Methodist election of a South African to head its church there: "The decision of the Conference is only symptomatic of a growing concern within Methodism. I am happy to say that many members I have met are seeking day by day to help those whom they know to be their brethren. And they are risking their own liberty by so doing . . . their true Christian witness is of the highest order. . . . Would that there were more like them."

The Reverend Michael Scott, Anglican clergyman (front row, left), preparing to speak at Fourth Committee with two other petitioners for South West Africa, the Reverend Marcus Cooper and Mr. Nathanael Mbaeva.

United Nations



MARCH brings us an early Easter Sunday (29th). We have not had Easter in March since 1959, and we will not have another March Easter until 1967.

All who are concerned with teaching the Easter lesson will find special aid in Miss Hooper's Easter meditation, "Tell Them About This New Life." An unusual approach in this article is found in the viewpoint of Thomas. Thomas is thought of as the doubter rather than as a person of strong faith. But faith of a high quality came to him eventually, and with it, he found an audience in a far-away land, and an amazing response to the universal power of God.

"Manila's Methodist Center" is an unusual church center with a special kind of guardian-angel atmosphere. This center manages to meet a great many needs. It includes a library, a social hall, a dormitory for girls, a kindergarten, a free school for older children, and other services. Miss Klepper and her associates are counsellors, teachers, supervisors, distributors of food, and directors of many other activities. This article will provide one convincing answer to the question of "What is the church doing in the Philippines?"

Our stories about Alaska have brought *WORLD OUTLOOK* some interesting responses. After you have read the "Alaska Vignettes" you will be able to lard your conversation with remarks about the Sisterhood Circle, cotton parka covers, skin boats, ivory cuff links, and the youthful age of the average Alaskan. Miss Lee, one of *WORLD OUTLOOK's* Roving Reporters, is gifted at making a reader feel that he is walking around the streets of Nome or Seward or Anchorage. The scenes and the people come to life vividly and these stories put Alaska on the map in the minds of Methodists.

The story of the role which the Methodist church is playing in current history in South Africa is one which should be better known. It is a courageous and heroic role, in a strong stand for freedom and justice. A quotation from this article declares: "The South African situation is moving slowly toward the center of the world scene." Do not overlook this article.

Again we call to your attention the wealth of missionary material on our letter pages. With a bit of imagination a leader may delve into the Easter letters we are bringing our readers, and come up with a good quiz program on "How is Easter observed in some far-away places?"

Young people who read the letter pages will find what students and other young people in overseas church communities are doing—as, for instance, in Angola, in Southern Rhodesia, in the

THIS MONTH

Congo, in Japan, and in Brazil.

Those who are especially interested in music will enjoy reading about the Easter choirs in Peru, Angola, and Brazil.

And music lovers will also enjoy Miss Jefferson's poem entitled "Handel's 'Hallelujah Chorus.'" "Climbing the Hallelujahs" has a sound of spirituals of the deep South.

Methodists of the middle west will find the book *The Salt of the Earth* to be absorbing reading. It is a chapter dealing with the men and women who brought Methodism from Europe to this country in the past century.

Dr. Moomaw, in his book *To Hunger No More* (page 39) brings an unexpectedly optimistic note to the universal problem of the world's hungry people. "With more persistent application of what we already know," he infers, "men need not hunger."

We will be much interested in the reactions of our readers to our March cover. The star actor in a Passion Play of Africa is portraying the Christ in the Easter story.

One of the issues facing Methodism around the world is autonomy—a big word meaning independence. Requests will come to General Conference from four countries (Cuba, Liberia, Indonesia, Burma) asking for a different relationship to Methodism in other countries, particularly the United States. It is very important that people here be aware of the questions involved in this matter so that they can react intelligently. Tracey Jones's article is an excellent analysis of the background and the choices to be made. We hope that you will use it to get discussions started on this topic.

How much should a church spend on itself and how much on others? Does that sound like a familiar topic? Perhaps, but not one that is easily settled. Bonneau Murphy examines this question from the point of view of church building and he has some provocative things to say.

We promised you a report from the meeting in Mexico City of the Commission on World Mission and Evangelism of the World Council of Churches. We bring you two reports—a written evaluation by Arthur Moore and a picture section to give you some of the sights and the flavor of the meeting. Examination of the issues can make such meetings seem only dull—we thought you would like to see the people as well.

We were interested in a letter we received recently from Arkansas, where the writer reported on the use she had made of the *This Month* page in December.

First, she reported, she gave a talk

based on the first three paragraphs from *This Month* (dealing with children) and then she passed around to the group of women mounted photographs cut from the picture section. Each person read the legend beneath her picture—each picture was exchanged, and the whole group, having, no doubt, been "loosened up" by the participation already achieved, entered into the discussion of the mission program for the care of children.

Perhaps, in this day of adult specialized training, *WORLD OUTLOOK* spends too much time on children. But we never receive a series of pictures from a foreign land or from a mission project that we do not see a child's face that haunts us. We are convinced that our readers have this same reaction.

Once in a while a face so catches the imagination of our readers that letters of concern come in from all over America. Often, we do not know the child. Sometimes he has just wandered into focus, but his need, and our concern for that need emerge.

In the next issue of *WORLD OUTLOOK* we hope to report on a session held this year in Bangkok, Thailand, that was concerned with the care of this child—this child of need. Women of Asian countries as well as of Western countries met to work on the child's problems. Our own Methodist representatives were there. Watch for this article. It may be a guide for something you can do in your own neighborhood.

Asia and Africa are not the only places where a roaming child walks into the picture.

Next month we are telling two special stories which we hope you will welcome. One is the story of Harlem's hospitality to the World Understanding Team here now from Latin America under the auspices of the Methodist Board of Missions. It is possible that this Team is coming your way. We hope that you will watch for the article and give it prominence before the Team arrives.

The other article is one on the "Sounds of a Pakistan City." One of our editors was present when the sounds were captured in that city. Pakistan is a Land of Decision for this quadrennium. Next month will be the last month before the new quadrennium begins. See once again why it is a Land of Decision.

Next month is also the month to begin to get new combination subscription orders for *WORLD OUTLOOK* and *The Methodist Woman*. Start now to get subscriptions in your church. Changes in the mission structure make it more imperative than ever that you follow the unfolding pattern of the mission of the church.

THE SALT OF THE EARTH, by Arlow W. Andersen; Norwegian-Danish Methodist Historical Society; 1962. 338 pages.

Despite a title which first communicates thoughts that have little to do with *history*, Dr. Andersen's volume is one of history—and a timely and welcome recounting of a chapter in the story of Methodism in America. It is the history of Methodism on this continent—the story of men and women who brought their Methodism from Europe more than a century ago; who saw it flourish here in their native tongues; and then in succeeding American-born generations saw their churches and conferences meld into English-speaking parishes of the developing nation. It is an absorbing chapter in American history, in American church life, and one that is well worthy of preservation and retelling. It is a moving and exciting picture: for the north midwest, especially, as important a contribution to the national culture as the Puritan factor in New England, or the Anglican in Virginia.

Dr. Andersen comes out of this Scandinavian background himself, a son of the parsonage. He is currently professor of history at McMurry College, Texas.

TO HUNGER NO MORE, by Ira W. Moomaw; Friendship Press; 163 pages; 1963; \$1.95 (paper).

Out of a life devoted to helping men and women know that they need not hunger—as millions do from birth to death—if they will but rightly and fully use the good earth God has given them, Dr. Moomaw has written this book. The sub-title is challenging: "A positive reply to human need." This reply the author first made as a missionary of the Church of the Brethren to India (where his public service won the government's Kaisar-I-Hind gold medal); and more recently as director of Agricultural Missions, Inc., working for village and rural people across the world.

Drawing upon his own wide experiences, and from the services and discoveries of hundreds of agricultural missionaries, expert farmers, and nutritionists in many lands, Dr. Moomaw not only sounds an optimistic note, but shows what has been done and can be done to produce food and "the good things of life" that millions are now denied. With more persistent application of *what we already know*, he infers, men need not hunger—and even an increased world population may have plenty.

But he is realistic in pointing out that "exhortations and threats of doom" bring no response from peasants: the slower methods of education and overall planning must be followed. Nor does he believe that "relief efforts"—the giving of food—are a final answer to the need, though they are an interim necessity. He believes—again from the experience of many—that the more important program is to teach men so that they may do for themselves.

The twelve chapters of *To Hunger No*

More cover a wide and deep range—as wide and as deep as men's needs. They touch not only on the small farm problem (as in India), but upon cooperatives, land reform, the money lender, the school, rural reconstruction, conservation of the soil. The volume is encyclopedic in content, yet it is fascinating reading, simply told yet with the ring of knowledgeable authority.

THE VINDICATION OF LIBERAL THEOLOGY, by Henry P. Van Dusen; Chas. Scribner's Sons; 192 pages; \$3.50. 1963.

Dr. Van Dusen—who retired in 1963 as president of Union Theological Seminary, New York—makes a fresh defense of "liberal theology" which of late years has come under question by some Christian thinkers. The question centers (the author says) around whether "liberalism" is only an *outlook*, an *approach*, a *point of view*, a *spirit* in the field of theology; or if there is also a distinct and definable body of *conclusions* which constitutes "liberal theology." Dr. Van Dusen's contention is that liberal theology is both a spirit and a body of conviction.

He goes on beyond this statement to contend that "liberal theology, with all of the inadequacies that mark every theology from the intellectual and cultural milieu of the age of its birth, was—and is—the least inadequate, most credible and cogent interpretation of Christian faith in the 19 centuries of its history."

One chapter notes the "ancestry" of liberal theology: its development from the intellectual outlook of the past two centuries, and from the religious resurgence of the same period. These marked it with boldness, openness to truth, lofty ideals, positive convictions, dedication, and positive actions. But there also is a chapter in which some of the possible weaknesses of liberal theology are considered: uncritical deference to science, optimism regarding man and social progress, and moralism.

In a closing chapter, Dr. Van Dusen affirms that the "decisive issue" is "the centrality and authority of Jesus Christ." And he notes: "Jesus Christ is the inspirer of Christianity's extension and prophetic outreach into untouched areas of the earth's surface, and, equally, into unredeemed aspects of the world's life." Fresh contact with the mind, and faith, and fidelity of Jesus (as in social and religious movements), he says, "impels those who allow themselves to come within range of its disturbing ferment to launch forth on new adventures and crusades in behalf of mankind's relief and advance."

THE OTHER AMERICA, by Michael Harrington; Macmillan Co.; 191 pages; \$4. 1963.

We are so used to hearing glowing descriptions of the American way of life—its wealth, its affluence, its surpluses, its opportunities for all—that we are shocked to be told that there is a reverse side to this story.

In *The Other America*—the side we seldom (outside of "home missions" circles) write about, and don't even quite believe

when we hear it reported—we discover some of the problems, the deprivations, and the hungers that are often far deeper than for food: these affect millions of unskilled workers, minority groups (racial, language, educational, cultural, environmental groups), the aged, the retarded.

These millions live outside our boasted "American way," and, to some extent, the wealthy of the nation "live off" contributions currently or in past years made by these men and women. It is not a pretty picture, or a pleasant thought—and we turn from contemplation of it rather quickly.

According to Author Harrington, there exist in the U.S.A. between 40,000,000 and 50,000,000 people who are *poor*. He writes: "To be sure, the other America is not impoverished in the same sense as those poor nations that cling to hunger as a defense against starvation. This country has escaped such extremes. That does not change the fact that tens of millions of Americans are, at this very moment, maimed in body and spirit, existing at levels beneath those necessary for human decency. If these people are not starving, they are hungry, and sometimes fat with hunger, for that is what cheap foods do. They are without adequate housing and education and medical care. The government has documented what this means to the bodies of the poor. But even more basic, this poverty twists and deforms the spirit.

In eight chapters, Mr. Harrington endeavors to bring some of these people to our attention. Titles will indicate the subjects: the rejects; pastures of plenty (the farm migrants); "If you're black, stay back"; three poverties: bohemians or beats, alcoholics, the rural poor; the golden years; the twisted spirit; old slums, new slums; the poor America, the rich America.

It might be easy and somewhat comforting for us to say that Mr. Harrington has overbalanced the picture of poverty—even as the Fourth of July orator or the November candidate has viewed the affluence, greatness, and wealth of the nation as a whole out of clear focus. And he probably has. But we need something like this to awaken us to the fact that at least 25 percent of our people are in real need, and we should be doing something about it.

The volume is basic to anything anyone wants to do in the area of Christian missions in America.

PRAYER CALENDAR, 1964, published by the Board of Missions of The Methodist Church. Order from Lit. Hdq., 7820 Reading Rd., Cincinnati 37, O. 60 cents. (3 copies for \$1.50.)

An excellent guide to daily prayers for both persons and mission projects at home and overseas. This valuable little booklet lists the birthdays, names and addresses of Methodist mission work and workers. It is adorned with maps; it contains prayers, scripture verses, and quotations from spiritual classics. It makes a good gift for Methodist friends, and it is a rewarding resource book to have in every home.



Methodist Missions, by Rickarby

WORLD OUTLOOK editors Henry C. Sprinkle (left) and Dorothy McConnell receive the Edgar J. Helms Award from Percy J. Trevethan (right), executive vice-president of Goodwill Industries of America. See story on this page.

EDGAR J. HELMS AWARD TO WORLD OUTLOOK

WORLD OUTLOOK, the Methodist magazine of missions, has received the third annual Edgar J. Helms Award of the Goodwill Industries of America for its service to Goodwill Industries and to handicapped persons. The presentation of the award was made at the annual meeting of the Methodist Board of Missions.

Goodwill Industries, the world's largest private employer of the handicapped and an agency active in the field of rehabilitation, gives the Edgar J. Helms Award to an individual, organization or agency in the field of religion in recognition of service to Goodwill Industries and to the handicapped. WORLD OUTLOOK is the first medium of communication to receive the award.

The award was presented by Dr. P. J. Trevethan, Washington, D.C., executive vice-president of Goodwill Industries of America, to WORLD OUTLOOK's editors, Miss Dorothy McConnell and the Rev. Dr. Henry C. Sprinkle. The award was in the form of an attractive plaque.

The award is named in honor of the late Rev. Dr. Edgar J. Helms, a Methodist minister who founded Goodwill Industries in Boston, Mass., in 1902. The award is made only to persons or organizations in the field

of religion, because Dr. Helms saw the Goodwill program as a practical application of religion to an urgent social need. The award is given on vote of the board of directors of Goodwill Industries of America, on recommendation of its Awards Committee.

In presenting the award, Dr. Trevethan said that it was being given to WORLD OUTLOOK in recognition of the magazine's coverage of Goodwill Industries and the problems of the handicapped during 1962 and 1963, when Protestant churches were studying the mission theme, "The Church's Mission and Persons of Special Need." WORLD OUTLOOK published numerous articles either specifically about Goodwill Industries or with references to the Goodwill program or to the handicapped.

NATIONAL MISSIONS EXECUTIVES RETIRE

Three executive staff members of the Methodist Board of Missions' Division of National Missions retired at the Board's annual meeting January 23 at Buck Hill Falls, Pa.

They are the Rev. Dr. Charles Parkin, director of the Advance for the Division; James McGiffin, director of Christian education and youth work in outpost and mission

conferences, and the Rev. Dr. Frederick L. Pedersen, a director in the Division's Section of Church Extension.

Dr. Parkin had been a staff member of the National Division since 1953. Born in England, he attended school in Durham and studied at London University. He came to the United States from British Methodism in 1923. Prior to service with the Board of Missions, Dr. Parkin was executive secretary and director of the Reserve Pension Fund of the Maine Conference and a vice-president of the Maine Council of Churches, and a district superintendent.

Mr. McGiffin is a layman who has devoted his life to the work of The Methodist Church. For many years he had charge of youth work in Southern California-Arizona Methodist Conference. In 1949 he moved to Hawaii as director of Christian education and youth work. He had been with the Board of Missions since 1954, when he was elected director of Christian education and youth work in outpost and mission conferences. In that position he directed church schools, leadership training, youth programs and summer activities for youth in Alaska, Hawaii, Puerto Rico, the Oklahoma Indian mission and the Pacific Japanese Provisional Conference.

Dr. Pedersen joined the staff of the Divi-

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sion in 1947. He began his ministry in the former Puget Sound Conference in 1916, and was a member of the General Conferences of 1940 and 1944. He served as secretary of the Western Jurisdictional Conference of 1940 and 1944, and as secretary of the Pacific Northwest Methodist Conference from 1935 to 1941. From 1946 to 1947 he was president of the Council of Churches of Washington and Northern Idaho. Dr. Pedersen came to the Board of Missions from the superintendency of the Walla Walla district of the Pacific Northwest Conference.

**MISSION BOARD MAKES
 THREE STAFF CHANGES**

One new staff member was elected and two present staff members were promoted by the Methodist Board of Missions at its annual meeting January 24 at Buck Hill Falls, Pa. The persons involved in the staff changes are:

Miss Joyce Ann Gillilan, Chester, Ill., who was elected an associate secretary of Missionary Personnel;

The Rev. Harold M. Jenkins, Norwalk, Conn., who was promoted from associate treasurer of the Board's Division of World Missions to treasurer of its Joint Section of Education and Cultivation;

Miss Theresa Hoover, Fayetteville, Ark., and New York City, who was promoted from associate secretary to secretary in the Department of Christian Social Relations of the Woman's Division of Christian Service.

Miss Gillilan will work in the Office of Missionary Personnel and will have as her principal responsibility correspondence with college students interested in missionary service. She will go to work at Board headquarters in New York in September. Born in Perryville, Mo., Miss Gillilan is a graduate of Southern Illinois University at Carbondale with a bachelor's degree in music education.

She will receive a master of arts degree from Garrett Theological Seminary, Evanston, Ill., this summer. From 1958 to 1961, she was a special-term missionary to Japan, where she taught music and English at the Hirosaki Girls' School. She has taught in the public schools of Marion, Ill., and been educational assistant at the North Shore Methodist Church in Glencoe, Ill.

Mr. Jenkins will be the financial officer of the Joint Section, which is the Board's educational and promotional arm. Before joining the staff of the Division of World Missions in 1961, he was pastor of Methodist churches in Stamford, Springdale and Danbury, Conn. He is a member of the New York East Methodist Conference. Born in Washington, Pa., Mr. Jenkins attended the University of Pittsburgh and Taylor University, Upland, Ind., and was graduated from the latter school in 1950 with a bachelor of arts degree in psychology. He took ministerial training at Drew University, Madison, N.J., and received the bachelor of theology degree in 1954. During World War II, Mr. Jenkins served three years in the Air Force.

Miss Hoover was born in Fayetteville and is a graduate of Philander Smith College in Little Rock, Ark., with a bachelor of busi-

ness administration degree. She holds a master of arts degree from New York University. For two years, she was associate director of the former Little Rock Methodist Council. For ten years, she was a field worker for the Woman's Division of Christian Service, traveling across the United States interpreting the work of the Division to churches, Woman's Societies of Christian Service and Wesleyan Service Guilds. In 1958 she was elected associate secretary of the Department of Christian Social Relations and has specialized in the fields of the Christian family and general welfare. She is a member of several units of the National Council of Churches, including United Church Women.

**TOGETHER, ADVOCATE
 NAME NEW EDITORS**

Two of The Methodist Church's magazines have new editors, both of them moving up from other positions on the publications. Richard C. Underwood, Park Ridge, Ill., has been named editor of *Together*, the denomination's family magazine, and the Rev. James M. Wall, Elmhurst, Ill., editor of *Christian Advocate*, a periodical primarily for ministers.

Mr. Underwood has been serving as executive editor of *Together* and Mr. Wall, managing editor of *Christian Advocate*.

Both men assumed their new positions Feb. 1.

The Rev. Dr. Ewing T. Wayland, Park Ridge, was elected a few months ago as editorial director of both publications, replacing Leland D. Case, Chicago, who became editorial consultant for the two magazines. Dr. Wayland had been editor of *Christian Advocate*, and Mr. Wall succeeds him in that position.

While editorial director of both publications, Mr. Case had served as editor of *Together*. So the separate *Together* position with the title of editor is a new one.

Editorial offices of the publications are in Park Ridge.

The elections were an action of the executive committee of the Methodist Board of Publication. They were announced by Lovick Pierce, Nashville, publishing house president and publisher, and Dr. Wayland.

Mr. Underwood, a native of Hiram, Ohio, joined the *Together* staff in June, 1957, as an editorial assistant. He later became associate editor and, in June of 1960, was made executive editor. He has a bachelor of arts degree from Hiram College, where he was editor of the campus literary magazine, and master of arts from Medill School of Journalism, Northwestern University.

Mr. Wall, an ordained minister and a member of the North Georgia Methodist Conference, has served as pastor of churches in Georgia and Illinois. He joined the publishing house staff in August, 1959, as associate editor with *Together*. He was named managing editor of *Christian Advocate* in 1960.

A native of Monroe, Ga., Mr. Wall was named the outstanding journalism graduate of Emory University, Atlanta, in 1949 by the Sigma Delta Chi journalism fraternity. He also has a bachelor of divinity degree

from Emory's Candler School of Theology and a master's degree from the University of Chicago. He was on the sports staff of the *Atlanta Journal* three years and an air force public information officer for two years.

MISSIONARY BOARD ANNOUNCES 1964 NEEDS

Ministers, educators, community development specialists, doctors, librarians, accountants, agriculturists, nurses, home economists—these are a few of the many types of workers which The Methodist Church needs to man its missionary posts in the United States and around the world during 1964.

The Methodist Board of Missions, on behalf of the whole Methodist Church, has announced its 1964 missionary personnel needs for career service at home and overseas. As in the past, the types of missionaries and deaconesses needed are many, and the qualifications for service are high.

In announcing the needs, the Board, through its Office of Missionary Personnel, said:

"Missions are not a program which a Christian may or may not support, according to his inclinations, his pocketbook, or his other plans of life." They are not one of the activities of the church; they are its life and its reason for existence. This being true, many Christians are called to consider whether they should give their lives in full time service in the church, including missionary service.

"The needs for new missionaries in 1964 are great, as they have been in the past. Younger churches around the world are calling for more missionary personnel with skills, preparation and experience for specific tasks. Men and couples are sought on a fairly definite schedule for work in the United States and abroad. The need for new women missionaries and deaconesses far outruns the supply."

In addition to listing specific needs for career missionaries at home and abroad, the Board is also presenting to The Methodist Church at large a variety of mission-related vocations in America which call for workers in ever-greater numbers. These include many jobs under the Board itself and many others which are not under its direct supervision but are related to the Methodist home missions program. These vocational openings include: pastors for new suburban churches, inner-city churches and rural areas; teachers and administrators for schools; social workers; Goodwill Industry executives; doctors, nurses, and other medical and hospital personnel; workers with children and youth; directors of Christian education and many others. There are special opportunities for deaconesses in several of these fields.

Each year the variety of skills called for in overseas missionary service increases, so that many skills not needed fifteen years ago have become standard openings for missionary service today. The Board said it would not be feasible to list all of the types of needs for 1964, but gave the following representative list:

Extension workers for village programs, community development specialists, agri-

culturists, home economists, social group workers, social case workers, dietitians, directors of Christian education, journalists, educational administrators, teachers on all levels from kindergarten through university or seminary, doctors, nurses, medical technologists, accountants and ministers for several fields including rural and urban churches, church development and the ministry to students.

The calls for missionaries come from these twenty-five countries: Japan, India, Indonesia (Sumatra), the Philippines, West Pakistan, Korea, Burma, Bolivia, Okinawa, Algeria, Tunisia, Mexico, Peru, Argentina, Hong Kong, Taiwan, Chile, Brazil, Liberia, the Congo, Uruguay, Southern Rhodesia, Costa Rica, Malaysia (including Malaya and Sarawak), Nepal and Mozambique.

Despite the urgent need for new missionaries in 1964, those who apply must be able to meet the high standards for career Methodist missionary and deaconess service. According to the Board, these include:

1. Experience and knowledge of God through Jesus Christ. This should be shown through membership and active involvement in the church, preferably Methodist.
2. A conviction of the world's need for Christ and a genuine desire to share one's faith and to minister to the needs of others.
3. Good academic preparation: college graduation for all missionaries and deaconesses; professional or graduate training for some fields, such as the ministry, medicine,

social work, and above average academic record.

4. Age between twenty-three and thirty-five. This is standard though exceptions are made as indicated by circumstances, especially in the case of older, professionally qualified women.

5. Good physical, mental and emotional health, determined by medical examination and psychological appraisal.

6. At least a year's experience in the professional field in which the missionary expects to serve.

The Board's Office of Missionary Personnel, which has previously released its list of special-term missionary opportunities for 1964, said that questions are often raised by interested persons about the relationship of missions to the Peace Corps and similar secular agencies for service. It quoted an unofficial statement from a Missionary Personnel executive:

"Not all deeply committed Christian people today are convinced that the institutional church is the best channel for Christian witness. We in missionary personnel are ready to grant that real missionary activity may exist where the institutional church is unknown and that even where it is known many able Christians are doing real missionary work through secular agencies. We can understand that many Christians feel a true missionary vocation to choose the secular agency as their channel for witness. We do not hesitate to mention the Peace Corps. We

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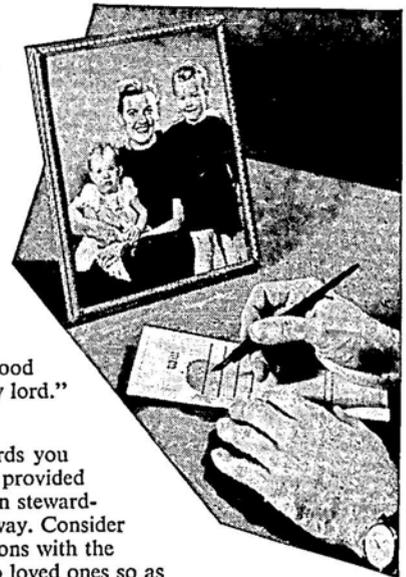
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Methodist Missions, by Rickarby

Retiring staff members Charles Parkin (second from left) and Frederick Pederson (right) are congratulated by Bishop Richard C. Raines (left), president of the Board of Missions, and H. Conwell Snoke, general secretary of the Division of National Missions. See story on page 40.

believe both in the reality and the necessity of the lay witness in the world, of an effective Christian witness outside the structured forms of the institutional church.

"Nevertheless, we in missionary personnel believe that God created that community which is the church, including its institutional form and program, as His channel for mission. We believe that no person who feels a call to dedicate all or part of his working career to special Christian service has the right to choose the secular channel unless and until he has faced squarely the question as to whether God wishes him to choose the church."

Full details about all aspects of missionary and deaconess service are available from: Methodist Office of Missionary Personnel, Room 1466, 475 Riverside Drive, New York, N.Y. 10027

JAPAN DEDICATES NEW LABOR CENTER

Another milestone in the program of the United Church of Christ of Japan to reach the masses of laboring people in Japan has been achieved with the dedication of a new Church Labor Center in the city of Izumi-Sano. The Center is part of the United Church's overall program of industrial evangelism, one of several pioneer ministries in which the United Church is engaged.

The Church Labor Center in Izumi-Sano is similar to an older industrial evangelism center in Kyoto, which was opened by a Methodist missionary, the Rev. Robert M. Fukada, whose American home is Wichita, Kan. Mr. Fukada's center, the Nishijin Labor Center, serves the silk weavers of Kyoto.

Izumi-Sano is an industrial suburb of Osaka and has a population of 50,000. The Center serves an area where 6,000 workers are employed in factories.

Representatives of the city of Izumi-Sano, including the mayor, and of labor, industry and the church participated in the dedication of the new building. The mayor praised the services which the Center is giving to Christians and non-Christians alike in physical and material ways. He said, "Certainly there are spiritual ways by which to help working people, and we need this kind of aid." Gifts for the new building came from churches in Germany, Canada, the United States and Japan and from companies and labor unions.

The United Church's program of industrial evangelism is one of several pioneer ministries which have been launched in the last two or three years to bring the Christian faith into closer contact with everyday Japanese life. In trying to reach the laboring masses, a group with which the church

has little contact in many countries, Japanese Protestants are similar to those in Korea and Latin America, where programs of industrial evangelism are in the early stages. The industrial evangelism program in Japan is believed to be further along in its development than in virtually any other country.

COORDINATING COUNCIL PROPOSES STUDIES

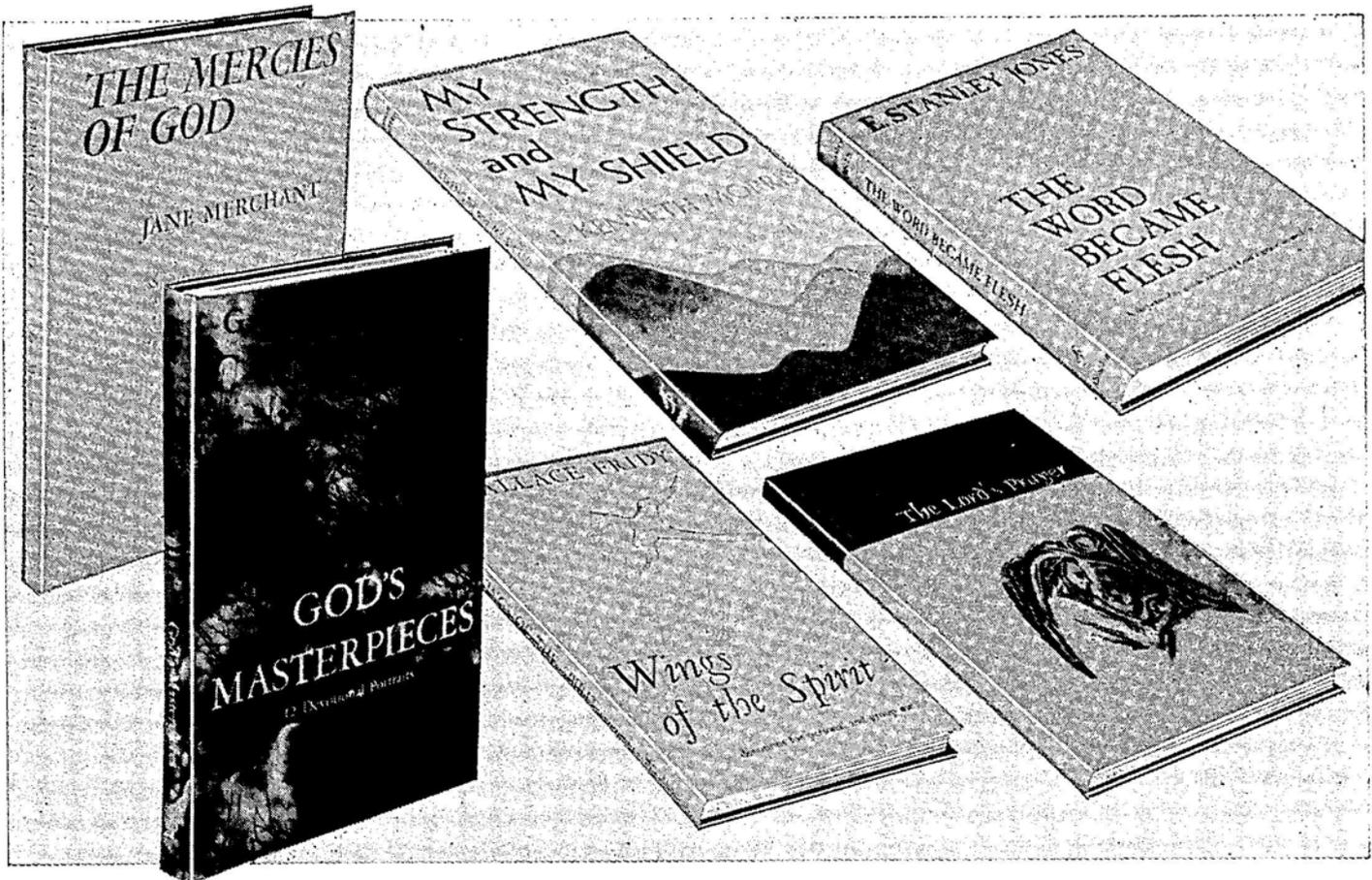
Proposals calling for a four-year study of The Methodist Church's general boards and the establishment of a Publications Policy Committee were adopted by the denomination's Coordinating Council at its meeting Jan. 7-9.

The proposals adopted by the thirty-six-member council will be sent on to the church's highest law-making body, the General Conference, for consideration at its quadrennial assembly opening in Pittsburgh, Pa., April 26.

If approved there, the four-year study would be undertaken by the Coordinating Council in an effort to "simplify the structure and functioning of the general agencies" of the denomination. The results of the four-year study would then come before the 1968 General Conference.

It would be remembered that The Methodist Church conducted an extensive sur-

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GOD'S MASTERPIECES, by *Grace Noll Crowell*. In these twelve chapters are vivid, colorful portraits of men and women of the Bible whom God chose to interpret for the world his mighty acts, his dealings with mankind. These are the men and women who are God's "masterpieces." Mrs. Crowell uses scripture, prose, and her own original poetry in a style of picturesque beauty. (AP) . . . postpaid, \$1.75

THE MERCIES OF GOD, by *Jane Merchant*. In this moving, meditative study, prize-winning poet Jane Merchant turns for inspiration to *Romans 12*—Paul's great epistle on "the mercies of God." Her reflections on life—tender, witty, sometimes unconventional, always honest—reveal Jane Merchant at her best. (AP) . . . postpaid, \$1.75

MY STRENGTH AND MY SHIELD, by *J. Kenneth Morris*. Based on traditional collects of the Christian church, this book of meditation and prayer has a timeless beauty that could well make it a devotional classic. Conveniently arranged for thirty days of morning and evening devotion, each page begins with a collect and is followed by an original prayer and a related Bible verse. (AP) . . . postpaid, \$2.50

CHRISTIAN DEVOTION, by *John Baillie*. A group of 12 addresses that compel a searching of the inner life. The reader will feel this book is directed to his own situation and to his particular needs and yearnings. The author explains what is expected of every man and woman—what one thing is needful—at a time when there are so many competing interests. (SC) . . . postpaid, \$2.50

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vey of its overall organization and structure of boards during the 1948-52 quadrennium. While many of the proposals of that study failed to pass the 1952 General Conference, a number of the suggested changes have since become church law.

In another action, the Coordinating Council called for the 1964 General Conference to authorize the establishment of a Publications Policy Committee to carry out "a continuing consultation between all publishers and editors" of church-wide publications. Purpose of the committee would be to suggest steps for redesigning or combining publications and minimizing unnecessary duplication and overlapping of content and emphasis.

The Publications Policy Committee would be established within the membership of the Coordinating Council, with at least three members from that body with power to coopt the services of as many as five persons "with recognized competence" as additional committee members.

Among several publications included in the recommendation are *Christian Advocate* and *Together*, both published at Park Ridge, Ill., and *The Methodist Story*, published at Evanston, Ill. The latter monthly program journal published by the Commission on Promotion and Cultivation grew out of earlier studies (eight years ago) which authorized the commission to publish a program journal for pastors and local-church leaders in lieu of general-agency promotional periodicals. Exceptions were made in the legislation to *The Methodist Woman* and *Methodist Layman*.

A spokesman for the Coordinating Council said that one of the first tasks of the proposed Publications Policy Committee, if it is authorized by the forthcoming General Conference, would be the question of what to do about *Concern* magazine. The Coordinating Council has faced a dilemma in connection with its continued publication, feeling that it did not technically or legally conform to existing church regulations about publications but also recognizing the value of materials on social issues regularly aired in *Concern*.

In a separate action, the Coordinating Council failed to agree with the contention of the Board of Christian Social Concerns that *Concern* is not a promotional publication and is, therefore, outside the jurisdiction of the *Discipline* (Par. 753.3). The recommendation of the Coordinating Council is that "*Concern* magazine be discontinued when the Publications Policy Committee, after consultation with the publishers and editors of the general church periodicals, determines that satisfactory arrangement has been effected for the coverage of the essential message of the Board of Christian Social Concerns now carried in *Concern* magazine."

It seemed obvious to observers that part of the reason for proposing a Publications Policy Committee is the paradoxical situation in which the Coordinating Council has found itself in "being under General Conference mandate to stop the publication of a well edited magazine dealing with important issues, because it is in violation of

Par. 753.3 . . . while at the same time, no one has authority to touch other magazines which have restricted mailings and heterogenous content."

Several other matters came before the Council and will ultimately reach the General Conference for its disposition.

Presiding at the three-day meeting was Bishop Edwin R. Garrison of Aberdeen, S.D., council president. T. Russell Reitz, Manhattan, Kansas, serves as secretary.

DAVID HOLT LOST; PRESUMED DEAD

First Lieutenant David Holt, son of President and Mrs. D. D. Holt of Scarritt College, was on the Air Force plane which disappeared over the Pacific Ocean January 1. After the most intensive sea-air search ever made in the Pacific, no sign of the C-124 Globemaster has been found and all nine men aboard are believed dead.

A memorial service is being planned in Wightman Chapel, on the campus of Scarritt College, in mid-February.

The plane is believed to have crashed at sea between Wake Island and Honolulu. It was on a routine flight from Japan to Hawaii when the last radio signal was received. No trouble was reported.

Rear Admiral Charles A. Buchanan, Commander of the Hawaiian Sea Frontier, announced January 10 that the active phase of the search was over, but that all ships and planes between Wake Island and Hawaii have been alerted to watch for survivors.

Lt. Holt, twenty-four years old, was stationed at Hill Air Force Base, Ogden, Utah. His wife and daughter, Susan, were there at the time of the tragedy. They will move to Nashville shortly to await the birth of a second child. David was a graduate of Duke University with one year of law and was enrolled in Vanderbilt Law School when he joined the Air Force in 1961.

Dr. Holt is well known as a minister and speaker throughout Methodism. He has been pastor of First Methodist Church, Charlottesville, Centenary, Lynchburgh, and Monumental, Portsmouth, all in Virginia, and Trinity at Durham, North Carolina. A member of the North Carolina Conference, he was formerly on the staff of the Methodist Board of Education in Nashville, and has been president of Scarritt since 1960. The

Holts have another son, John, who is a senior at Duke University.

PROGRAM PROPOSED FOR NEW QUADRENNIUM

A blueprint of a four-year program for The Methodist Church was approved Jan. 10 at a joint meeting of four top-level councils of the denomination. Final approval will be sought at the 1964 General Conference, the church's highest policy-making body, which opens its quadrennial session in Pittsburgh, Pa., April 26.

Bishop Roy H. Short of Nashville, Tenn., chairman of the program committee of the Coordinating Council, presented the proposed program, which would involve each participating congregation in:

- a self-appraisal program
- use of a study book on the theme, "One Witness in One World"
- community-wide action
- a Neighborhood-1 program, involving members pledging themselves to give a year of voluntary service in helping to establish new congregations or working in missions or outpost church schools.

Beyond the local church, the quadrennial program envisions "concrete planning at the general church level and conference level for the enrichment and extension of the witness of the church throughout the world."

If adopted by the General Conference, the plan as outlined in Cincinnati would call for the employment of a director of the Quadrennial Program, who would have staff relationship to the Commission on Promotion and Cultivation, whose offices are at 1200 Davis Street, Evanston, Ill.

In addition to the Coordinating Council, the three other groups which shared in the Cincinnati meeting to consider the proposed program were the Council of Bishops, the Council on World Service and Finance, and the Council of Secretaries.

The *Discipline* (Par. 1113.3) calls for the Coordinating Council, in consultation with these other groups, to formulate "a unified, ongoing program for the church."

Carrying out its theme, "One Witness in One World," the program points out that: "In a world in which greater oneness becomes a primary necessity, judgment must begin in the house of God."

"We as Methodists," the program paper declares, "are called to move from the degree of oneness that we have already achieved to that still greater oneness as a church which under God we may yet attain."

The proposal challenges Methodists to achieve this "greater oneness" in every local congregation and community, across racial and cultural lines and with the church universal. The program, as envisioned, would be worldwide.

One of the plan's most dramatic features is its suggested N-1 program, offering opportunities for individuals with missionary potential to find unusual service opportunities close at home. (N-1 refers to Neighborhood-1 Year).

Under this program, lay persons would



Departures

OF MISSIONARY PERSONNEL

Scheduled for March, 1964

(Subject to change after press time)

March 4: Miss Helen Elizabeth Hillhouse to Tokyo, Japan, from San Francisco, *President Wilson*, American Presidents

March 30: Mr. and Mrs. John L. McMullen and two children to Nagoya, Japan, from Honolulu, *President Cleveland*, American Presidents

commit themselves to one year of voluntary service in helping to establish a new congregation, working in a mission or outpost church school, or assisting other churches of the community. The N-1's would retain their membership in their own home church during the "loan period." It is suggested that these N-1's be made up particularly of young persons and young couples, but also, older persons would be enlisted under the supervision of the district superintendent and assigned by him for service.

Bishop Edwin R. Garrison of Aberdeen, S.D., president of the Coordinating Council, presided at the joint meeting.

Bishop James K. Mathews of the Boston Area gave a devotional address, setting the mood for the presentation of the program, and the Rev. Dr. Eugene L. Smith of New York, general secretary of the Division of World Missions of the Board of Missions and president of the Council of Secretaries, spoke on the program.

METHODISTS COMPLETE MISSIONARY TRAINING

Seventy-six men and women from six Protestant denominations, more than one-third of them Methodist, completed five months of intensive preparation for Christian missionary service overseas December 19 at the Missionary Orientation Center, Stony Point, N.Y.

The twenty-six Methodists and their fifty fellow missionaries will go to several countries of Asia, Africa, and Latin America to do a variety of jobs including agricultural demonstration, the ministry, nursing, teaching, social work, and radio and television work. The Methodists will serve in Argentina, Korea, Brazil, the Congo, Chile, India, Mexico, Taiwan and Bolivia.

The interdenominational Missionary Orientation Center is one of the very few institutions in the United States specifically for the training of overseas missionaries. Since the Center opened in 1961, the Methodist Board of Missions has sent virtually all of its overseas missionary candidates there for training. Other participating denominations are the Evangelical United Brethren Church, the Disciples of Christ, the Reformed Church in America, the United Church of Christ and the United Presbyterian Church in the U.S.A.

The Program combines broad studies of world social and economic forces with the theology pertinent to the problems that missionaries will encounter on the field. An appreciation of the problems to be encountered in communicating Christianity to persons of different religions is experienced during confrontations with leaders of other faiths, such as Buddhism and Islam. Emphasis is placed on community living. In living and working together as part of a Christian community, the missionaries are helped to better understand themselves and become more responsive to interpersonal relationships.

The Rev. Paul W. Yount, former missionary personnel executive of the Methodist Board of Missions, is acting director of the Missionary Orientation Center.

POPE'S "BEST WISHES" TO METHODIST COUNCIL

The American secretary of the World Methodist Council has received a telegram from Pope Paul VI conveying "best wishes for peace and prosperity."

The leader of the Roman Catholic Church sent the message to Dr. Lee F. Tuttle of Lake Junaluska and New York City Jan. 5 as part of his historic pilgrimage to the Holy Land. The telegram, datelined Jerusalem, read:

"From the land sanctified by the life, death and resurrection of the Saviour, recalling the Christian and fraternal collaboration of your observers at the Second Vatican Council and assuring you of our prayers, we send you our best wishes for peace and prosperity. (signed) Paulus PP VI."

Dr. Tuttle is in charge of assigning Methodist observers to sessions of the Vatican Council for The Methodist Church.

He is a member of the Western North Carolina Methodist Conference where he served both as a pastor and district superintendent prior to being elected American secretary of the World Methodist Council in 1961.

HOUSING PROJECT HONORS FATHER, SON

Bowen Homes, the name of a new 650-unit public housing project built by the Atlanta Housing authority, commemorates two distinguished Georgia Methodists.

They are the late Dr. J. W. E. Bowen, first president of Gammon Theological Seminary and his son, the late Bishop J. W. E. Bowen, Jr., who administered the Atlantic Coast Area of the Central Jurisdiction from 1948 to 1960.

The senior of the honored churchmen was the first member of his race to earn the Ph.D. degree from Boston University. He served on the Gammon faculty forty years.

His son, Bishop Bowen, educated at Wesleyan and Harvard Universities, divided his earlier career between college teaching, the pastorate and district superintendency. In 1944 he became editor of the *Central Christian Advocate*. He was elected to the episcopacy in 1948. His widow, Mrs. Margaret Davis Bowen of Atlanta, is a leader in religious and civic activities.

Bowen Homes, which will be ready for occupancy in February, include family units varying in size from one to five bedrooms. Some of the apartments have been designed for the elderly, with ramps, low tubs with safety bars and wide doors for wheel chairs.

The large playground of Bowen Homes will be shared with a new school soon to be built.

JOHN O. GROSS PLANS TO RETIRE

The Rev. Dr. John O. Gross, Nashville, Tenn., general secretary of the Division of Higher Education of the Methodist Board of Education, announced at the board's annual meeting his approaching retirement.



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The board, meeting Jan. 7-9, requested Dr. Gross to remain in his position until the "incoming" board for The Methodist Church's 1964-68 quadrennium elects his successor. The board will be organized for the new quadrennium within three months after the denomination's last (1964) quadrennial Jurisdictional Conference adjourns this summer.

Dr. Gross will be seventy July 9. He has been in his present position twenty-three years and in the Methodist ministry forty-eight years.

A native of Kentucky, he was at one time president of Union College, Barbourville, Ky. Later he was president of Simpson College, Indianola, Iowa.

Dr. Gross is a member of the executive committee of the World Methodist Council, and he was the first chairman of the Commission on Christian Higher Education of the National Council of Churches. He is the author of several books.

The Division of Higher Education of the Board of Education represents The Methodist Church in all activities connected with secondary, higher, and ministerial education. It has an advisory relationship to all educational institutions affiliated with the denomination. This includes a total of 135

colleges, universities, theological schools, and other schools in the United States. It also has such a relationship to Wesley Foundations, which are Methodist student centers at state and independent colleges and universities.

METHODIST-EUBS MOVE TOWARD UNION

Representatives of The Methodist Church and the Evangelical United Brethren Church have taken another step toward the proposed union of the two denominations.

The Methodist and EUB commissions on church union met jointly Dec. 12-13 in Nashville, Tenn., and reviewed and altered the plan-of-union draft that had been formulated by the two groups in a September meeting in Chicago.

The draft had been widely circulated for study and discussion. It was reviewed here in the light of suggestions received from leaders of both churches.

A three-part plan of union evolved from the discussion here. It will contain an historical statement, an enabling act, and a constitution.

The constitution, altered in a number of respects from the earlier draft, was put in final form here for submission to the top governing bodies of the two denominations.

The historical statement and the enabling act, which are to be submitted with the constitution, are expected to receive final approval by the joint commissions in a meeting April 17, 1964, in Pittsburgh, Pa.

The plan of union goes for legislative action to the 1964 Methodist General Conference, which will convene April 26 in Pittsburgh, and the 1966 EUB General Conference to be held in Wichita, Kan.

After approval by the two General Conferences, it would go simultaneously to the annual conferences of both denominations for ratification.

Union could take place by 1968, according to a timetable outlined by the commissions. No definite decision was made at this meeting on the final uniting procedure.

Charles C. Parlin, a New York attorney and secretary of the Methodist Commission on Church Union, discussed some of the alterations made here in the draft that had been circulated after the September meeting.

He stated that the provision for the appointment of district superintendents subject to the consent of the annual conference was eliminated and that a plan allowing each denomination to name its superintendents through its time-honored methods for up to twelve years after union would be included. This twelve-year permissive rule also would apply, he said, in the manner of electing General and Jurisdictional Conference delegates and the operation of boards and agencies.

Inserted in the constitution was an item requiring each Jurisdictional Conference to elect a standing committee on the episcopacy. As is now the case with The Methodist Church, the committee would each quadrennium review the work of the bishops and pass on their character and official administration.

Among several other changes was one cutting the maximum number of General Conference delegates from 1,200 to 1,000.

Mr. Parlin said that the revised constitution would be mailed in early January to all Methodist General Conference delegates.

The entire preamble to the constitution is to be rewritten under the chairmanship of Dr. Paul Washburn, Naperville, Ill., member of the EUB commission.

The historical statement is to be prepared by Methodist Bishop Paul N. Garber, Richmond, Va., and EUB Bishop Paul Milhouse, Kansas City, Mo. Both were professors of church history before their election to the episcopacy.

Mr. Parlin will be in charge of drawing up the enabling act.

Each commission is hoping to employ a full-time administrator-coordinator soon. One of their responsibilities would be coordinating the voluminous work on a proposed Discipline for the new church, a detailed document that would not be acted upon by the General Conferences until after the plan of union had been adopted and ratified, said Mr. Parlin.

Conversations looking toward union have been held for the past eight years between the two denominations.

Current membership of The Methodist Church in the United States is 10,234,986. The EUB Church membership is 761,754.

The name of the proposed new denomination would be "The United Methodist Church."

The proposed constitution calls for a jurisdictional or regional set-up similar to the present plan of The Methodist Church.

The Central (Negro) Jurisdiction of the present Methodist Church in the U. S. would be continued for the time being, but The Methodist Church is on record as working toward the abolition of this jurisdiction. Churches and conferences of the Central Jurisdiction may be transferred to other regional jurisdictions through a voluntary plan designed to make possible the eventual dissolution of the racial jurisdiction.

A top-level General Council of Administration is proposed for the new denomination. It has a partial counterpart in The Methodist Church's Coordinating Council but would be in effect an interim administrative body serving between the quadrennial General Conferences.

A unique feature of the new church would be a Council on Ecumenical Affairs, which would "declare and work for the Church Universal, and interpret The United Methodist Church in the light of the New Testament, church history, and its relationship to ecumenical councils, agencies and movements."

The Methodist plan of electing and assigning bishops at the jurisdictional conferences would be followed.

The meeting of the two commissions on church union was held at the Methodist Board of Education building here. It was under the joint presidency of EUB Bishop Reuben H. Mueller, Indianapolis, and Methodist Bishop Glenn R. Phillips, Denver.

AFRICA MISSIONARY TO THEOLOGICAL PROGRAM

A Methodist missionary, who has been a professor in an interdenominational college in Liberia for eleven years, is taking a temporary leave-of-absence to accept an ecumenical position, in which he will work to strengthen theological education throughout Africa.

The Rev. J. Walter Cason, whose American home is Houston, Texas, began in January a two-year term as an associate director of the Theological Education Fund of the World Council of Churches. He will be in charge of the Fund's special program for Africa. He will have offices in New York but will travel extensively in Africa.

The Theological Education Fund was set up by several denominations five years ago to strengthen the training of ministers in the younger churches (Asia, Africa and Latin America), and through better ministerial training thus to strengthen the churches themselves. Several denominations, including The Methodist Church through its Board of Missions, have given money to the Fund each year. Denominations' gifts have been matched by the Sealantic Fund, which is related to the Rockefeller family.

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Cason will be related, provides for aid to Africa over-and-above the regular aid to be given to Africa through the Fund. It was set up because of the urgent need for theological education in Africa. The Africa program includes seminars for theological seminary teachers, interchange of ideas among the seminaries and special projects in resource and curriculum development.

Since 1952 Mr. Cason has taught New Testament and church history at Cuttington College near the town of Gbarnga, Liberia. Cuttington is an interdenominational school sponsored by Methodists, Episcopalians and Lutherans. The student body is drawn not only from Liberia but from many other African countries. The college offers bachelor of arts, bachelor of science in education and bachelor of divinity degrees. Besides teaching, Mr. Cason has also done evangelistic work in Liberian villages. During 1961, Mr. Cason made a 10,000-mile trip by truck through Africa to visit twenty-two seminaries and evaluate the programs of theological education for Africans.

Born in Houston, Mr. Cason attended Rice Institute there, where he received the bachelor of science degree in chemical engineering, and Southern Methodist University, Dallas, Texas, where he received both the bachelor of divinity and master of arts in church history degrees.

MRS. KARL QUIMBY DIES IN NEW JERSEY

Mrs. Lilian Marten Quimby, wife of the Rev. Dr. Karl K. Quimby, former executive of the Methodist Board of Missions, died at the home in Ridgewood, N.J., January 26. From 1941 until his retirement in 1958, Dr. Quimby was director of the Department of Missionary Education of the Board of Missions.

Born in New York City, Mrs. Quimby was trained as a physician and practiced medicine for several years in that city. She was active in socio-medical work in both New York and Orange, N.J. In 1916 she was married to Dr. Quimby. Always active in the work of The Methodist Church, Mrs. Quimby took a leading part in many conferences, youth meetings and missionary meetings. She was active in the Methodist Church in Ridgewood and in the Newark Methodist Conference. Mrs. Quimby traveled extensively, visiting England, Cuba, Puerto Rico, France and Italy.

Mrs. Quimby is survived by her husband and by a son, Donald Quimby, Watertown, Mass. The funeral service was held January 29 at the Ridgewood church.

ANNOUNCE U.N. TOURS FOR WORLD'S FAIR

A special service for Methodists who attend the New York World's Fair this year has been announced by the Methodist Office for the United Nations. The service is a series of open seminars of one or two days each at the U.N. and at the new Church Center for the United Nations in New York.

The seminars will begin on a regular, sustained basis May 11, the week after the anticipated closing of the Methodist General Conference in Pittsburgh, Pa. and will run through September 11. A week of special seminars will be offered April 20-24 preceding the General Conference, which begins April 26.

Seminar activities will probably include a guided tour of U.N. Headquarters, lunch in the U.N. Delegates Dining Room or at the Church Center, briefings by U.N. personnel and a visit to the Church Center. The two-day seminars will, of course, offer study at greater depth than those of only one day.

Each seminar will be open to all comers, and each will comprise a maximum of seventy persons. The registration fee will be \$1 per person per day. Children under nine cannot be accommodated in the seminars.

The seminars are a special project of the Methodist Office for the United Nations, which is operated jointly by the Board of Christian Social Concerns and the Woman's Division of Christian Service of the Board

of Missions. Arrangements for the seminars will be planned and supervised by the two executives at the Methodist U.N. office, Mrs. C. A. Bender, official U.N. observer for the Board of Missions and an executive secretary for Christian social relations of the Woman's Division, and the Rev. Dr. Carl Soule, executive secretary for the U.N. of the Board of Christian Social Concerns.

In announcing the seminars, Mrs. Bender and Dr. Soule said: "We anticipate that a great many Methodists will be coming to the New York World's Fair and that many will be interested in some concentrated experience at the U.N. To help them make the most of their time in New York, we plan to make available unique opportunities to visit the U.N. through the series of open seminars. Individuals and groups are encouraged to take advantage of this special opportunity."

Detailed information about seminars and a day-by-day schedule is available from:

Methodist Office for the United Nations, Room 1100, 777 U.N. Plaza, New York, N.Y. 10017.

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Methodist Missions, by Rickarby

Twenty-seven missionaries and deaconesses were commissioned at the annual meeting of the Board of Missions of The Methodist Church. They are shown with Bishop Richard C. Raines, who commissioned them.

WHAT PATTERNS . . . ?

(continued from page 9)

of nationalism? Will the emergence of the EACC provide this link? Would something similar to the World Methodist Council provide these relationships? Would they be sufficient?

One has only to study church history to recall that missionary eras change. This does not mean that God's mission to man has changed. God is a living God. He moves through history, making and remaking His world and His Church. Our task is to understand what it is that He wishes us to do. From the days of John Wesley, we have assumed that the mission of the Church determines the structures of the Church. This sequence of ideas is important to keep in mind.

This sequence was evident in Wesley's thought. He always saw persons in a two-fold relationship. First, he recognized their existential relationship to God. As did Luther, Wesley insisted that a man could only satisfy God by an act of faith and trust. However, Wesley recognized, in contrast to others of his day, that you could never separate a man from his environment. If there was to be a genuine conversion it meant that the Church had to take seriously the situation in which that person lived. Thus Wesley argued that the smuggler in Cornwall could only become a Christian if the Church took seriously the unique problems of Cornwall. The same was true of drunkenness in Sheffield. In practical terms, this meant that the organizational structures

of the church had to be related in some way to the situation in which people lived.

This has long been the perspective of the followers of Wesley. Organization has always been taken seriously. In fact, the genius of the Methodists has stemmed from their capacity to organize. Yet, serious as are the issues of organizations, the Methodists have never taken them too seriously. If it is true that the mission determines the structure, then in a day of change there should be no hesitation among Methodists in finding new structures, if the mission demands it.

The history of the American church illustrates this. In 1776, Methodists in the United States were criticized as being an "alien church." At that time, the Methodists were still under the authority of John Wesley and were recognized as a society of the Church of England. During the Revolutionary War, when Barrat's Chapel was being built in Delaware, an observer reflected the popular sentiment of the day when he said, "It's no use putting up so large a dwelling for the Methodists, for after the War a corner will hold them all." Following the War of Independence the Methodists made a major decision about their future. They severed their ties with John Wesley and the Church of England. This made possible the emergence of an autonomous church. The creative organizational genius of Francis Asbury came to the fore. By the time of his death, a new missionary structure had emerged—the

organization was the denomination, the method was the revival meeting, the agent was the circuit rider. The result: by 1850 the Methodist Church, rather than being in a corner, had become the largest denomination in the country. Furthermore, its pattern of organization was to be imitated by the other denominations.

There, are, I believe, some important lessons to learn from this. Organizational structures are important, but they are always a means to an end. They are not in themselves ends. The important point is that the church in its own nation must examine the mission situation and then decide what are the world relationships needed. This may not call for one pattern. But change is long overdue.

The time has come to think in new ways and create new patterns. We need guide lines for the future as to where the Spirit is leading us. Is it to develop an organic world church, either a tight one or a limited one? Is it in the direction of autonomous Methodist churches? Or is it in the direction of united churches? We cannot escape the fact that what will strengthen a strong world church cannot but undermine the looser system, and what will strengthen fellowship of loosely related churches will undermine a world church. We dare not delay too long or lack the courage to speak, for the Holy Spirit does not wait for churches that are afraid to find new relationships and make decisions about them when the time has come to do so.

Sept. 1964

IS THE DATE

A NEW CURRICULUM

All curriculum materials for all Methodist children will be completely new beginning September, 1964. *Christian Studies for Methodist Children* will relate the full message of the gospel, witnessed to in Scriptures and church history, to the life needs and interests of the alert, early-maturing children of the 1960's.

The new unified curriculum will feature the *Methodist Curriculum for Younger Children* (for use in classes under Grade 1 in all churches), and the *Wesley Series* and the *Asbury Series* for use in elementary grades. The *Wesley Series* is designed for class groupings on a one- or two-year plan in a church with a comprehensive program for children . . . not only Sunday morning programs, but additional activities, too.

The *Asbury Series* is designed for churches that have only a Sunday morning program, and class grouping on a three-year plan. The new curriculum will also introduce colorful new pupil's books, parents' manuals, story papers, teacher's guides, and idea-packed Class Teaching Packets.

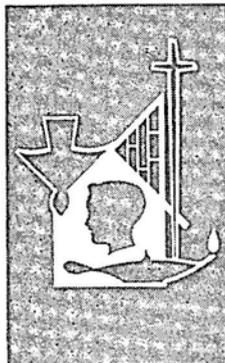
A NEW QUARTER PLAN

A revised quarter system for all church-school publications, including children's publications, will be introduced simultaneously with the new *Christian Studies for Methodist Children* in September, 1964.

The new calendar will regroup months this way: FALL QUARTER—September, October, and November; WINTER QUARTER—December, January, and February; SPRING QUARTER—March, April, and May; SUMMER QUARTER—June, July, and August.

Why this change? For one reason because so many Methodist churches have requested it, but there are other good reasons, too. The new spring quarter will include a considerable part of Lent and will include the Easter season, so that there will be a smooth transition of these two seasons.

The new summer quarter coincides more nearly with the school vacation period, and the new fall quarter coincides more nearly with the beginning of the public school year. The new winter quarter includes Advent, Christmas, and emphasis on the mission of the church.



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Pittsburgh 30	Detroit 1	San Francisco 2	Kansas City 6	Nashville 3	Richmond 16
*Trenton, N.J.	*Park Ridge, Ill.	*San Francisco 2	Kansas City 6	Nashville 3	Richmond 16

TO LEARN MORE about the new curriculum and the new quarter plan, watch *Child Guidance in Christian Living*, *The Christian Home*, and other curriculum-related Methodist publications. Or write the Curriculum Consultant at the Cokesbury Regional Service Center serving your area for additional information.

LOOK AHEAD

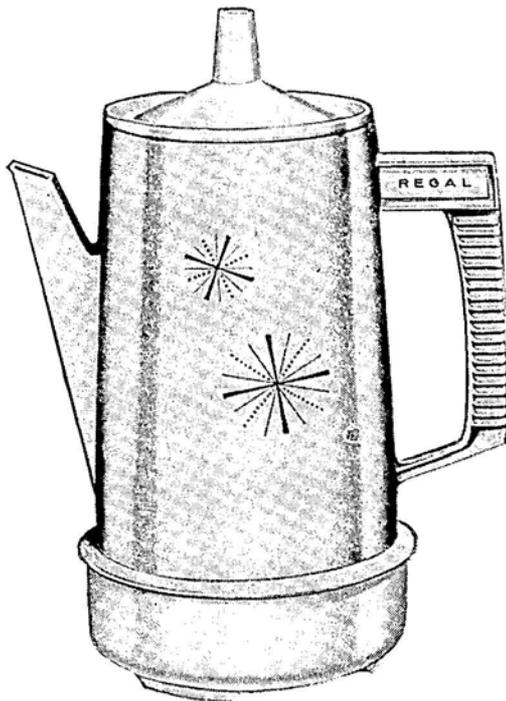
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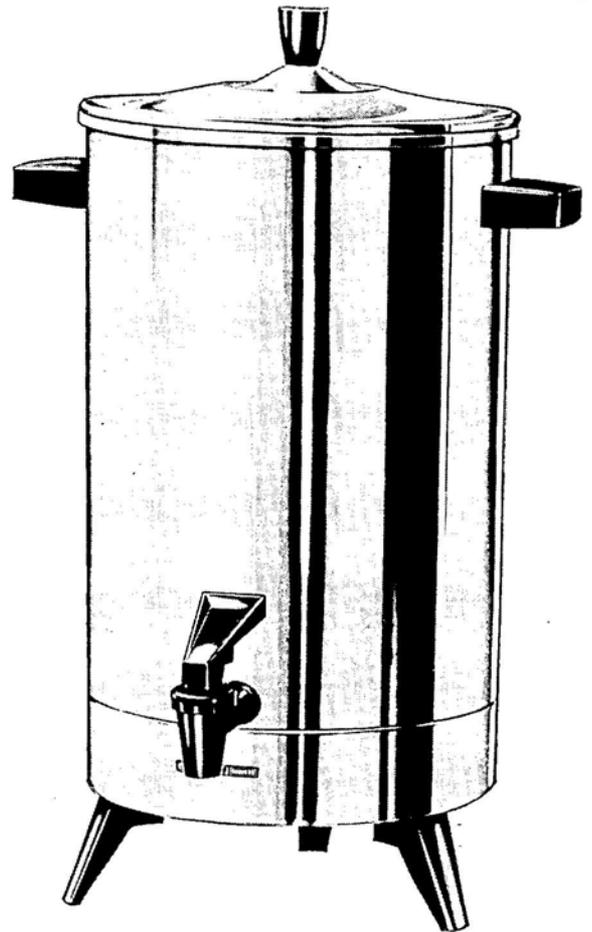
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